

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Pilate's Question

By Rev. Bruce Wideman
Pastor, First Presbyterian Church
Tuscumbia, Alabama

In John Wanamaker's great department store in Philadelphia there hangs each year at Easter time a world famous painting. It is Munkacsy's "Christ Before Pilate." In the picture Jesus stands before Pontius Pilate. His hands are manacled with chains. A Roman soldier with silver-tipped spear stands beside Jesus, holding back the mob pressing their way into the judgment hall. There are the religious leaders, the Scribes and the Pharisees, standing near Pilate, hatred written upon their faces. And there is Pilate, Caesar's representative in Jerusalem. He sits upon his judgment chair and looks down into the face of Jesus. His brow is furrowed with perplexed thought. Pilate has judged many a man but never a man like

this one. Pilate has handed down many a decision but never has he been so in doubt as to what he should do with this man. It was on that occasion, the occasion represented by the picture, that Pilate stood to his feet and cried out to the mob, uttering his famous question, "What shall I do with Jesus which is called Christ?"

Because this is the most important question ever asked; because this is a question that every man must sometime answer; I want to look at it carefully with you on this occasion. These words of Pilate are found in Matthew 27:22, "What shall I do with Jesus which is called Christ?"

I. It Is a Personal Question: "What Shall I Do With Jesus?"

Pilate wanted somebody else to answer that question. That's why he asked it. He hoped somebody would be able to help him out of his difficulty. But Pilate was the only one in Jerusalem who could answer that question. Pilate's wife couldn't answer it. Jesus couldn't answer it. The rulers couldn't answer the question. Nor could the disciples answer it. Pilate was the Roman governor in Jerusalem. He was the supreme civil power there. He alone could decide the fate of Jesus Christ. No one else had the authority and the power to give final decision regarding Christ.

Now, friends, decision regarding Christ is your personal responsibility. Mr. Spurgeon tells of a

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Rev. Bruce Wideman

Among the Lions

by
Charles H. Spurgeon

Lived 1834-1892, Famous Pastor Metropolitan Baptist Tabernacle, London

"My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword."—
Psalms 57:4.

David said, "My soul is among lions." Some of you cannot say this and you ought to be very thankful that you are not obliged to do so. Happy are you young people who have godly parents, and who dwell in Christian families. You ought to grow like the flowers in a conservatory, where killing frosts and biting blasts are unknown. You live under very favorable circumstances. Your soul, I might almost say, is among angels; for you dwell where God is worshipped, where family prayer is not forgotten, where you can have a kindly guidance in the hour of difficulty and comfort in the time of trial. You dwell where angels come and go, and God Himself deigns to dwell. Happy young people to be thus circumstanced! How grateful and how holy you ought to be! I want all who dwell where everything helps them to recollect the many gracious ones who dwell where everything hinders them.

You who live near the Beautiful Gate of the temple must not forget the many who are sighing in the tents of Kedar. If your soul is not among lions, praise God for it; and then let your sympathies go out towards those who mournfully complain—

*"My soul with him that hateth peace
Hath long a dweller been;
I am for peace; but when I speak,
For battle they are keen."*

It is a Christian duty to "remember them that are in bonds as bound with them"; and whenever our own favored circumstances lead us to forget those who are persecuted and tried, our very mercies are working mischief to us. "We are all members one of another." If one member suffers, all the rest should suffer with him; and therefore, we will turn our thoughts towards our persecuted brethren to-night, that our united supplications may sustain them under their difficulties, and, if the Lord be so pleased, may even deliver them.

When may a Christian man

truly say, "My soul is among lions"? Such is the case when, either from our being members of ungodly families, or from having to gain our livelihood amongst unconverted and graceless people, we are subjected to reproach and rebuke, and to jest and jeer for Jesus Christ's sake. Then we can say, "My soul is among lions." Many in this congregation known to me are the only ones in their family whom God has called. I bless His

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Charles H. Spurgeon

Learn to Pray!

PRAYER ASKING and RECEIVING

by Evangelist John R. Rice, Editor



This book has been for 12 years America's best seller on prayer. 21 Chapters of blessing. See that others read and are blessed. GET WHAT YOU NEED FROM A PRAYER-HEARING GOD!

CHAPTER II WHY PRAY?

I. Because God insistently commands it in the Bible.

II. Because prayer is God's appointed way for Christians to get things.

III. Because prayer is God's way for Christians to have fullness of joy.

IV. Because prayer is the way out of all trouble, the cure for all worry and anxious care.

V. Because answered prayer is the only unanswerable argument against skepticism, unbelief, modernism, and infidelity.

VI. Because prayer is the only way to have the power of the Holy Spirit for God's work.

VII. Because "Whosoever shall call upon the name of the Lord shall be saved."

There are most compelling reasons why everybody ought to pray; why prayer ought to be the most regular and continual thing in our lives. Jesus said that men ought to pray. Here we will give some of the best reasons why people should pray.

I. Because God Insistently Commands It in the Bible

The first good reason for doing anything is that God has command-

ed it. And God has commanded us to pray. Throughout the Bible are Scriptures with the imperative command to pray.

1. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

This is a statement, not that some men should pray, but that men, mankind, everywhere and in all times, should pray. It is an impelling duty which Jesus taught.

2. "Pray without ceasing" (I Thess. 5:17).

Here is a command without any modification by the context. As long as men in any country, in any language, read the Bible, they will read this plain command to pray without ceasing. Not only ought we to pray; we ought to pray all the time! Prayer should be the continual turning of our hearts to God about everything we need and everything we want until the sub-

(Continued on page 10)

Jonah, the Whale, Dr. Petrie, and the Interpreter's Bible

By the Editor

In *The Sword of the Lord* for December 9, we published a tremendous prize-winning sermon by Dr. Arthur Petrie of Seattle on "Jonah and the Whale." There Dr. Petrie, among other things, said:

"The liberal and modernist view of the story of Jonah and the whale is, to say the least, extremely amazing. I am going to tell you quite frankly and fully what that view is. Instead of telling you what they nearly all say, I shall tell you what one of the most famous of them says. He is their spokesman, and they have likely followed him. That man is Sir George Adam Smith, D.D., LL.D. He wrote his views in the work, *The Book of the Twelve Prophets*. This work is included in *The Expositor's Bible*, edited by W. Robertson Nicoll, M.A., LL.D. George Adam Smith's work is in two volumes, and his commentary on Jonah is in the second volume. It is modernism at its 'best-worst'! It denies that Jonah wrote the book that bears his name. 'The book neither claims to be by Jonah, nor gives any proof of coming from an eyewitness of the adventures which it describes, nor even from the contemporary of the prophet!' (p. 496). The new

Interpreter's Bible commentary says the same. George Adam Smith speaks of the book of Jonah as 'the book, written so many centuries after Jonah passed away' (p. 498). Can you believe that? I do not. It was written by Jonah, and the adventures of the book and the prayer of chapter two prove to me, at least, and to evangelical believers, that it was written by an eyewitness, and by the man who had the experience which it relates.

"Modernism denies that the book is even real history. George Adam Smith says in his Preface: 'The book of Jonah is parable and not history' (p. XII). He insists on this point by repeating it again and again."

We have had many comments, mostly favorable and some unfavorable.

Among the unfavorable comments was one from Rev. R. Edwin Green, minister of the Meth-

(Continued on page 4)

THE EDITOR'S Notes

by John R. Rice

When we leave out "The Editor's Notes," some kind friends complain. Others tell me that they turn through the paper to read "Editor's Notes" first of all. So many thousands of you write to me that it is only fair that I give a personal word in this column. God bless you. God bless you every one. Please pray for the editor.

Those Prayer Articles

This week we publish in THE SWORD OF THE LORD the second chapter of the editor's book, *Prayer—Asking and Receiving*. The twenty-one chapters will be printed consecutively, God willing, in answer to many requests from men, and the clear leading, as we believe, from God.

Humbly we have sought to find why God has chosen to use this book so greatly. Why has this book been the best seller on prayer for twelve long years? Why has the demand for it continued till 165,000 copies have been published in English, two editions in Denmark and one edition in Mexico? It was published by an unknown publishing house when The Sword of the Lord had published only two or three other books and some pamphlets. The author was not well known, and because he was a despised evangelist in the days when the world had turned away from evangelism, he was widely regarded as a radical and a fanatic.

Humanly speaking, I think there may have been three reasons why the book has been so greatly blessed and used of God. First, it is the simplest possible Bible teaching. It is Bible exposition. The Bible is taken at literal face value. Every point is proved by the Bible. Second, the Scriptures are backed up by personal testimony as to how, in hundreds of cases, God had answered this poor man's prayers. God had led me in poverty, in heavy labors, in the direst extremities, in a fight against modernism and sin. I had been compelled to pray, to look to God. In God's mercy I had proved that the promises of God all worked, that God keeps His word. So the personal testimonies from the heart and out of actual abundant experience make the book useful. Third, the book is simply written in common language for common people. It is the style of an evangelist, with no abstract philosophy, no highbrow language, no theorizing. It is the style of an evangelist with a hot heart, who tries, with holy earnestness, to snatch sinners from the fire, and to make Spirit-filled soul winners out of believers. These three things, utter dependence upon the Bible, the warm personal testimonies of answered prayer, and the simple and warm style are, humanly speaking, the secrets of the blessing on the book, we believe.

I remember with heartfelt gratitude to God that "God hath chosen the weak things of the world to confound the mighty." In His infinite mercy, God has consented to use this book to His own glory. That does not change the fact that the author is weak and unworthy. But God can hit very straight licks with very crooked sticks, as Dr. J. B. Gambrell in Texas used to say. We only hope and pray that God will make the chapters, as printed in THE SWORD OF THE LORD, the tremendous blessing that they have been to countless thousands when read in book form.

FREE! Paper-bound Copy of "Prayer—Asking and Receiving," 328 Pages, With Three Yearly Subscriptions at \$5

We have printed a brand-new paper-bound edition of this big book on prayer. It has 328 pages, is page for page the same as the clothbound book. In fact, it is printed from the same plates. We have printed this edition so we could give you a copy absolutely free for each group of three one-year subscriptions to THE SWORD OF THE LORD for \$5 (or one three-year subscription).

Now please send as many subscriptions as you can. And every new reader will get the prayer articles being published in THE SWORD OF THE LORD. Besides, for every \$5 worth of subscriptions, you may have one of the new paper-bound copies of this big 328-page book on prayer. Why not send \$100 for 60 subscriptions. Then we will send you 20 copies of the paper-bound book, *Prayer—Asking and Receiving*, to give to your friends. This special paper-bound edition is not sold, but may be had only with subscriptions.

There are four things to remember. 1. For Canadian and foreign subscriptions add 50c per subscription. Three one-year subscriptions cost \$6.50 in Canada and foreign countries because of extra postage. 2. If you prefer, you may get the big clothbound regular edition of *Prayer—Asking and Receiving* with six subscriptions for \$10 (or for \$13 for Canadian and foreign subscriptions). 3. Renewal subscriptions count the same as others, but be sure to mark each renewal subscription plainly "renewal" so we may add it on to the present subscription and save trouble and keep the subscriber from missing valuable issues. 4. Write names and addresses correctly, carefully. Be sure to say where we should send the premium copies of the book on prayer.

Of course you should remember that you may buy as many copies as you wish of the big regular edition, clothbound, 328 pages, with nice jacket, at \$2.50 each, but be sure to enclose 5 per cent for postage (a minimum of 15c per order). Address The Sword of the Lord, Wheaton, Illinois.

Big \$1 Bargains Book-Buying Opportunity

Be sure to note the full page of \$1 bargains in books. Here is a good chance to buy books and

THE SWORD OF THE LORD

With the Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Sword of the Lord EVANGELIST JIMMIE THRELFALL had a thrilling experience in a recent

pamphlets that you need, and to save money. You will save money several ways.

First, note that some cloth-bound books regularly selling for \$2 and \$1.50 are offered briefly at \$1 each. You may save by picking the bargains you need.

Second, note that if you order \$5 worth of these bargains at once, we pay the postage. And you save 25c additional there.

Third, you may buy 11 of these \$1 bargains for only \$10, and we still pay the postage.

Thus you may save in different ways, but more important is the convenience by which you may order. Please order bargains by number, do not ask us to make substitutions, and always enclose cash with orders. Better tear out that page of bargains and keep it for the next few days until you can order the books you need. The offer is limited in time. We are only trying to help, and this is your opportunity.

Pray for an Overburdened Evangelist-Editor Pastor

On Sunday afternoon, January 16, we are to officially organize Calvary Baptist Church in Wheaton, Illinois, God willing. It

will be an independent, informal, evangelistic church. The church will be a Baptist church in that it will insist upon the converted church membership, baptism of believers only and by immersion. It will have a democratic self-government with every member having equal vote. But the church will not be a denominational church. It is to be an independent local New Testament church, believing and preaching all the Bible, with informal services geared continually to make soul winners and winning souls.

The editor has promised to assume the pastorate of this church. In the nature of the case I must be away much of the time. However, the heavy work in the Sword of the Lord office demands that I spend half of my time in Wheaton. And God has laid a great burden on my heart to build a soul winning church here, where there is much Bible teaching and there are many good Christians, but where there is very little aggressive soul winning. Still we will have revival campaigns and will preach in a nation-wide ministry as God gives strength.

This added burden means that this overburdened evangelist and editor needs your prayers more than ever. Will you bear us up before the throne of grace?

Rush Those Subscriptions In!

We are offering absolutely free the special paper-bound edition of the big 328-page book, *Prayer Asking and Receiving*, absolutely free with each order of three one-year subscriptions sent for \$5. We believe this is a very good offer.

It is a great bargain to get three full-year subscriptions for \$5. To get this big popular 328-page book free besides surely is a great incentive. Why not send as many subscriptions as you can in groups of three for \$5 and then get a big special paper-bound book on

Prayer—Asking and Receiving with each three subscriptions and give them among friends who need them?

Also, we are depending on great numbers of our friends to prayerfully help send THE SWORD OF THE LORD to ministers, missionaries, retired ministers, ministerial students, and others who need it through our Ministers and Missionary Subscription Fund. We are trying to do our best in this matter. Abundant blessings are reported. Please help as God puts it on your heart. Will you help send subscriptions to ministers and missionaries?

Address all letters to the Sword of the Lord, Wheaton, Illinois.

revival campaign in Michigan. The following letter to Evangelist Bill Rice is so unusual that we are taking the liberty of printing part of it.

"The Lord wonderfully blessed

in this meeting. The last Sunday morning will be remembered for a long time. The Detroit Boy Scout Association has a camp not far from Hunter's Creek. That morning the scoutmaster, who was Catholic, brought all the boys to church. There must have been at least sixty boys. The Lord blessed

His Word and twenty of the scouts stepped out to take Christ as their personal Saviour. At the close of the service I made my way to the basement of the church to see if I could be of help in dealing with those who had come on the invitation. To my surprise, the scoutmaster followed me down and came up to me and said, 'I have never heard anything like that.' (I had brought just a simple gospel message). I then had the joy of leading him to the Lord Jesus Christ. How

I do praise the Lord that the Gospel is still the power of God unto salvation to everyone that believeth!"

Pastors wishing to secure the services of Evangelist Threlfall may write Evangelist Bill Rice, Director, Sword Staff of Evangelists, 214 West Wesley, Wheaton, Illinois.

* * * * *

EVANGELIST EDDIE WAGNER conducted a revival campaign with the Mayflower Bible church of South Bend, Indiana, November 30 through December 12. Rev. Bob Nitz is pastor of this church where there were 43 first-time decisions for Christ. There were also 53 rededications and 65 families to begin family altars. There were 85 people who promised to tithe, and 48 young people dedicated themselves to the Lord for service during the meeting.

Eddie Wagner is a splendid evangelist, and although he is no longer officially affiliated with the Sword Staff of Evangelists, we earnestly recommend him to churches and pastors across the nation. He is a splendid man of God, our dear friend, and gifted evangelist. For meetings, write him at his home address which is 7 Quillen Avenue, Route 1; North Little Rock, Arkansas.

* * * *

Sword of the Lord EVANGELIST J. OSCAR WELLS conducted two wonderful revival campaigns during the month of November. He was with the First Baptist Church of Bethany, Oklahoma—his home church. The Rev. E. M. Cox is the pastor. There were 25 conversions and additions during this meeting.

November 23 to December 5, Evangelist Wells was with the Brailey Union Church of Swanton, Ohio, of which the Rev. D. F. Roop is the pastor. There were 30 first-time decisions in this campaign, with 36 rededications and 13 families to begin daily devotions.

Pastors who wish to secure the services of this splendid evangelist may write Evangelist Bill Rice, Director, 214 West Wesley Street, Wheaton, Illinois.

* * * *

Methodist EVANGELIST JOSEPH BROOKSHIRE of Lexington, Kentucky, reports on 5 recent meetings in Ashville, New York; Sioux City, Iowa; St. Louis, Missouri; Louisville, Kentucky; and Evansville, Indiana. He writes,

"These church crusades drew an over all attendance of 15,800 persons and there were 466 Christian decisions made." This evangelistic team is composed of Rev. and Mrs. Brookshire, Clyde Record and Sam Hood.

* * * *

Rev. T. J. Wehling, Jr., pastor of the First Baptist Church at Turtle Creek, Pennsylvania, writes a good report of a revival there conducted by Sword of the Lord EVANGELIST EDDIE WAGNER. He reported, "The campaign was one of the most successful held in

Keeping Posted

WHERE TO SEE AND HEAR

Evangelist
JOHN R. RICE

Here are the editor's engagements for the next few weeks.

January 30-February 2 at Jacksonville, Florida, Trinity Baptist Church, in a conference on revival and soul winning. Dr. Lee Robinson, of Chattanooga, will also be speaking for two days.

February 3-6, four days at famous Evansville Rescue Mission, Evansville, Indiana, in annual Bible conference and soul-winning program with Dr. Ernest Reveal.

February 9-13, Winnipeg, Canada, with the Christian and Missionary Alliance Tabernacle, Rev. Elmer S. McVety, pastor.

February 20-March 4, revival campaign with the Sylvania Heights Baptist Church, Miami, Florida, Rev. Wayne VanGelder, pastor. The church has a fine new auditorium. Please pray for many to be saved.

March 6-13, the Christian Bible conference, interdenominational, at Newton, Kansas, in the city auditorium.

We hope that readers will earnestly pray for the editor in these services that there may be a great pouring out of the Holy Spirit upon God's people with a burden for souls, and that many souls may be won to Christ.

However, a very great burden rests upon the editor in that the editorial work must be carried on continually, even when he is away. During these six weeks with seven Sundays, the editor expects to spend only eight or nine days at home. The rest of the time he will have a dictating machine with him, will be in frequent touch with the office at home by long distance, and must work hours daily in heavy editorial duties. Please pray for special anointing of the Holy Spirit that the editor's heart may be warmed, that there will be supernatural wisdom and power in his writing and planning and editing during these days.

Be sure that all mail which is addressed to the editor is sent to Wheaton, Illinois. It is not advisable to send mail to the editor addressed to any of his engagements. The mail will reach me quicker, will be less likely to be lost, and will be attended to more surely by being addressed to me at Wheaton, Illinois. God has mercifully smiled upon our work. Only His continued help can keep THE SWORD OF THE LORD what it ought to be and make it a continual blessing. Pray, pray, pray!

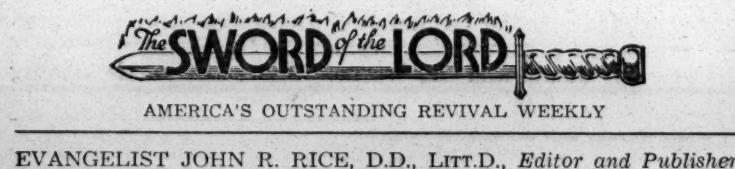
Ease of Soul-Winning

"I am sometimes startled at the ease with which a soul can be won," said Bishop C. C. McCabe. "Not very long ago, in a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter in his hand, and as I did so I grasped his hand and said to him, 'Good night; I hope to meet you again in Glory.' I had often done that and thought nothing of it in this case. I went into the house, met my host, and retired to my room for the night."

"About midnight my host knocked at my door and said, 'Chaplain, that hackman has come back and says that he has got to see you. I told him he had better wait until morning, but he answered, 'No sir; I must see him tonight, and I know that he will be willing to see me.'"

"When the hackman came up, a broad-shouldered, rough-looking man with a whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. Said he: 'If I meet you in Glory, I have got to turn around. I have come to ask you to pray with me.'

—From *The Prairie Overcomer*



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Prayer and the Preacher

By Evangelist Robert L. Sumner

"Then the twelve called the multitude of the disciples unto them, and said . . . we will give ourselves continually to prayer, and to the ministry of the word."—Acts 6:2, 4.

The words "prayer" and "preacher" are almost synonymous in a successful ministry! No minister of the dynamic Gospel will bring forth much fruit apart from strong preaching with a sound scriptural emphasis; he must be a Bible preacher. Neither will he succeed according to God's standards without a consistent program of intercession in his personal life. Preaching alone, no matter how colorful or evangelical, will never be the success God desires; to be powerful it must be backed by pungent prayer.

The text above makes it clear that the two main features in the life of a God-called minister are praying and preaching. When there arose the dispute from the Grecians over the neglect of their widows in the daily ministration, the inspired apostles ordered the appointing of seven men "of honest report, full of the Holy Ghost and wisdom" (vs. 3) whom they could give the responsibility of serving tables! They rightly reasoned that they should not "leave the word of God, and serve tables" (vs. 2), insisting that they must spend their time in prayer and the ministry of the word.

How far the preachers of the present have departed from the program of the past! Praying and preaching are simply sidelines among the daily duties of many ministers. It seems that a hundred and one odd chores have crowded out the principle things in the average preacher's life. He is majoring in his minors and minoring in his majors. In most of the cases, I suppose, his duties are good and legitimate things in themselves if it were not for the fact that they exclude the essentials. How little the average preacher prays! No wonder twentieth century preachers fall so far short of the power manifested in the New Testament pattern. The power of New Testament preachers will be ours only as we follow their program of praying and preaching.

It is noteworthy of consideration and meditation, too, that the

apostles in the Acts account listed giving "ourselves continually to prayer" before "the ministry of the word." It is more important to pray than to preach! Effective preaching is always preceded by effectual praying!

Strange then, is it not, that we give our ministers seven years, usually, of extensive training and preparation to teach them how to preach, but virtually no training in the matter of how to pray? Did not the disciples of our Lord beg of Him, "Lord, teach us to pray, as John also taught his disciples" (Luke 11:1)?

Proven Prayer Prescription

If you one day came across a remedy for the common cold, one that cleared your head, throat and chest within hours after taking the required dosage, would you not want to get that prescription into the hands of all your friends, loved ones and even strangers who were suffering the discomforts of a cold? Of course! In like manner, if you one day discovered a tonic which would teach folks to pray, one that would stop prayerlessness among the preachers of your acquaintance, would you not want to get that tonic into their hands? Again your honest answer must be an emphatic, "Yes!"

The editor's book, *Prayer—Asking and Receiving*, is just that kind of a tonic! Our files are literally jammed with enthusiastic comments from hundreds of preachers concerning such results from this book in their lives. These preachers—some internationally known and some known only to their local circle—are agreed that *Prayer—Asking and Receiving* truly revolutionized their ministries. As you read the chapters from this book as they appear week by week in THE SWORD OF THE LORD—Chapter Two, "Why Pray?", is on page 1 of this issue—you will surely

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements

understand why it has been such a tremendous help to men in the ministry.

Produces Closer Fellowship

A grateful pastor in Biloxi, Mississippi, wrote to say, "Your book on *Prayer* and your articles on prayer have been the means of my getting up at 5:30 o'clock for the past four months, come to my study, pray for one hour and read the Book for another half an hour. This I resolve to do, God being my helper, the rest of my life. Yes! I am led to pray many times during the day and night, too. Thus I am enjoying the fellowship of my Heavenly Father as never before during life. This has come to me at the time I needed it most . . ."

Another pastor in West Virginia wrote, "By reading your book on *Prayer*, I have learned to pray more, and be more definite and expectant in prayer . . . I am now preparing messages from your book, with fire and zeal, and strength to deliver them." Hence, this brother is led into the biblical order of praying first, then preaching with holy anointing and zeal.

A missionary to South Africa wrote Dr. Rice, "The book on *Prayer—Asking and Receiving*, which you gave me at Pontiac while we were home on furlough, has been a great help, and we have gone through it many times. It is now loaned to another missionary."

Another missionary in Africa sadly confessed, "My prayer life seemed a hollow mockery and I sadly lacked in this most noble of exercises until I read this amazing book, so sound in its teaching, so convincing in its presentation, so biblical in its arguments. I read it through twice, and what blessings followed!" Would to God that every missionary in the world could have a copy of this book to read, to study and to reread again and again! How it would revolutionize missionaries and mission fields. Revival and awakening would break out on all corners of the globe.

Best Next to Bible

A Baptist pastor in Whitesburg, Kentucky, wrote the editor, "Your book on *Prayer* is the best book, excepting the Bible, on prayer that I have ever seen." And a Congregational minister in Hollandale, Minnesota, agreed with the words, "I value Dr. Rice's book on *Prayer* as the best of all on my bookshelf, next to my Bible."

An evangelist in Ohio, after reading *Prayer—Asking and Receiving* thoroughly, wrote to exclaim, "It is the best book of this subject yet to be published! It is established next to my Holy Bible. . . It has already been a great help to me in my evangelistic work, not to mention its worthiness in correcting my own method of prayer."

And from out in Death Valley, California, a minister was constrained to write his appreciation, saying, "... I consider this book almost as indispensable as my Bible or concordance."

Best Since Torrey's

A widely known Southern minister, Dr. M. E. Dodd of Shreveport, Louisiana, wrote the editor to say, "Ever since your book on *Prayer* came out it has been in my heart to write you of the sincere appreciation of Mrs. Dodd and myself. We think it is the best since Dr. R. A. Torrey's on *The Power and Practice of Prayer*."

An evangelist well known in the Middle West, Dr. B. R. Lakin, wrote in to say, "I have read, in fact I am still reading it over and over, your book on *Prayer*. I have read everything that I could get my hands on in the past 22 years on prayer, but this is the greatest thing I have ever read. Surely God is using you . . ."

And a Presbyterian leader in Ohio wrote, "I have your book *Prayer* and have read it with greatest care and profit. I have been a firm believer in prayer and have had some great experiences with God in prayer so that I was

Dr. John L. Hill says:

"Every Page . . . Valuable to All"

In a review of *Prayer—Asking and Receiving*, Dr. Hill noted Southern Baptist book editor and leader, states enthusiastically:

"The author knows God, believes the Book, realizes that God is pleased to have His children call upon Him and equally delighted to answer them. His belief is illumined by the light of experience which shines through the volume. The charm of this treatment is that it is practical; abstractions have no part in it; copious quotations from the Scriptures verified by personal experience permeate the text. Every page of this book is valuable to all who would know how to pray; of special interest is the discussion of what to pray for, how to pray, persistence in prayer, possibilities of prayer, hindrances to prayer, and the sin of prayerlessness."



Dr. John L. Hill

Elsewhere in this issue of THE SWORD OF THE LORD you will find the second chapter, "Why Pray?" of this life-changing book. Truly this is "of special interest" and if you have already read it, no doubt you were tremendously impressed with the seven strong Bible arguments, backed by nearly a hundred Scriptures, showing why everyone should pray! If you haven't read this chapter yet, do so immediately and expect a great spiritual blessing.

Remember that we are giving thousands of copies of a special paper bound edition of *Prayer—Asking and Receiving* to our friends who are helping us in the present subscription campaign. Do you have your copy yet? One copy will be given free with each three one-year subscriptions to THE SWORD OF THE LORD sent in with \$5.00. By sending six subscriptions for \$10.00, you may have a copy of the regular cloth bound edition or, if you prefer, two copies of the paper bound volume. But you must add 50¢ extra for each Canadian and foreign subscription, except for American servicemen and women, due to additional postage charges for mail going out of the States. Or you may buy cloth bound copies for \$2.50 each.

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all the more ready for your very helpful book. It is my judgment that it is the best book on prayer that I have ever used. I have depended on Torrey and Alexander Whyte but now this book so scriptural and so well illustrated has given me great help. I spent 17 years in China where I saw prayer answered so often that it was accepted, but now back here where materialism is so strongly entrenched that we need just such a book as that. What is needed is not a theory of prayer but a practice and that is what so fully justifies your fair conclusions."

School of Prayer

A kindly letter came some time ago from Dr. Richard C. Halverson, pastor of the First Presbyterian Church of Hollywood, saying, "Have just been reading your book on *Prayer* the second time and cannot refrain from dropping a note to thank you and express my gratitude to God for it. God is leading us in a 'School of Prayer' here and we are learning to pray by sitting at His feet. Your book is a great help—so sound—so biblical—so fresh—so down-to-earth—so completely 'of the Spirit'."

An evangelist in Florida wrote, "This is the greatest book on prayer I have read during my 30 years ministry. It has revolutionized my prayer life. Thank God for Dr. Rice and this wonderful book."

And Texas Evangelist Louis Wunneburger said, "Your book on *Prayer—Asking and Receiving* is the most potent book on the subject that I have seen. I have read it again and again and it stimulates me more to prayer each time that I read it . . . May God continue to widen the influence of this inspirational handbook."

Didn't Make Him Want to Write a Book!

Dr. Paul S. James, long the pastor of the Baptist Tabernacle in Atlanta, Georgia, quaintly wrote, "After reading one particular book on this great subject I thought to myself, I should like to write

a book on prayer. After reading from your book my thought was, I want to pray more. This is the highest recommendation I can give, and doubtless it answers your heart's desire: that what you have presented will challenge God's people to wait upon Him as never before."

Received Sureness in Prayer

A mission worker in Fresno, California, testified, "I have just finished reading your book, *Prayer—Asking and Receiving* . . . Truly the Lord has richly blessed me through you, and I have been deeply convicted of my shallow prayer life, my unbelief, and impotency in my soul winning life, but, thank God in all this conviction the Lord has given me a sureness of prayer after reading the consolidated review of promises from His word, and reading the many testimonies of answered prayer that you have so thoroughly arranged in your book. The boldness and down-to-earth simplicity in the presentation of prayer has given me an entirely new approach and belief, I mean an applicable use of those many promises to fit any situation or need."

Helped Save From Modernism

A pastor in Indiana, after telling about a blessed revival his church had just experienced, said in a letter to Dr. Rice, "I heard you preach several years ago in the Evansville Rescue Mission when I was a modernistic Methodist preacher. I was then Methodist Youth President of the Indiana Conference Youth. After service that night, when I told you I could not agree with your fundamental position, you gave me your book on *Prayer*. That act and book has meant much to me, and for the last two years I have loved and believed things I once doubted."

Helped Save From Alcohol

From Florida a pastor writes a most interesting letter about how the book, *Prayer—Asking and Receiving* (Continued on page 5)

Dr. Bob Jones Says:



I quote from a letter received from a Bob Jones University graduate and his wife that should be of interest to all of you friends. "It was at Bob Jones University where I fully surrendered my life to whatever the Lord would have me to do. I fought the call to the ministry for almost my entire freshman year, but at the end of my first year at school the Lord gave me victory. I am now the director of a high school evangelism fellowship in this section. I have eight clubs each week representing about nineteen high schools. We gather the Christian young people from all the various churches in the town, and we meet in the homes. We have regular planned Bible courses. The programs include Scripture memorization, testimonies, prayer, and singing good Christian songs. So far in one club we have seen twelve decisions for Christ. We praise the Lord for every soul and for these young people who are not ashamed to carry their Bibles to school and witness for the Lord Jesus Christ. We are enclosing a small gift (the amount was \$20). We would like to put this in the Student Loan Endowment Fund. We wish we could send more, but this is a faith work, and our pay is based on just what the Lord sends us through His people. If it had not been for the Student Loan Endowment Fund at Bob Jones University,

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BOB JONES UNIVERSITY
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With The Evangelists

(Continued from page 2)

recent years. The evangelist spoke 18 times with decisions being made at almost every service. Thirty-seven made public decisions to receive Christ as Saviour. Other decisions included many rededications, responses for Christian service, promises to conduct family altar, promises to tithe. The spirit of the church was lifted to a higher spiritual plane. The effect of the services still is very evident in the lives of many who made decisions."

Dr. Ayer also recently led the University Baptist Church of Coral Gables, Florida, Rev. Ralph Langley, pastor, in an 8-day Evangelistic Bible Conference.

EVANGELIST WILLIAM WARD AYER of New York City recently conducted a two-week union evangelistic campaign in Long Branch, New Jersey, with most of the churches in the city co-operating and with many of the churches of the county sending

EVANGELIST DAN VESTAL of Fort Worth, Texas, reports that he conducted 29 revival meetings in 1954 in 5 different states with 7 of the meetings being return engagements. Dr. Bill Jester, a physician from Houston, Texas,

gave his testimony in most of the meetings.

EVANGELIST MERV ROSELL and his team of Hilding Halvorsen, music-master; Howard Skinner, organist; and Cy Jackson, coordinator, just closed the first united church crusade at Aberdeen, Washington, in more than 20 years. Nearly all of the churches in the county were counted as co-operating churches and on Sunday School night over 30 churches were represented. Services were held in the Miller Auditorium and it was filled to capacity. Total results were not given, but one night more than 100 came to the altar in response to the invitation.

At present the Rosell team is conducting a union meeting at Bremerton, Washington, at the Civic Center with more than 40 different churches in Kitsap County co-operating in the endeavor.

Our Babies Have Real Talent!

No, we are not bragging about the gifted children and grandchildren of the Sword Staff workers, altho we think they are really something! What we have reference to this time is our BOOK BABIES, the life-transforming SWORD OF THE LORD pamphlet library.

These baby books, most of them by Dr. John R. Rice and selling for only 15c each, have been remarkably blessed by God in doing the job for which they were born. Some have been used to win hundreds to Christ. Others have taught young Christians how to effectively fight for our Lord in the battle of life. Still others have liberated misinformed believers from the snare and bondage of false doctrine. Yes, our babies have *real talent!*

These pamphlets will help you! They will answer your questions, help you with your problems and be used of God to conform your life into His pattern for service. But that is not all! These booklets should be distributed in large quantities to unsaved friends, to those confused with doctrinal errors, to young Christians who need help and encouragement in living for Christ, and to all those who want to win souls to Him. These talented babies will meet the need!

Here They Are:

ALL HAVE SINNED, a clear, frank study in the Scripture concerning the doctrines of universal sin. Very good to put into the hands of the self-righteous.

THE BACKSLIDER, a booklet for those out of fellowship with God. Explains what the Bible means by backsliding, why Christians backslide, the sorrows of backsliding and how to get back into full fellowship with God again.

BLOODY HANDS, and How to Cleanse Them. A booklet of conviction: lists seven wicked sins of not winning souls. A booklet of counsel: tells how to be a soul winner.

CAN A SAVED PERSON EVER BE LOST? Clears up misunderstandings about Scriptures which seem to teach a saved person can be lost and then shows positively from the Bible that a saved person cannot be lost.

CHRISTMAS PAGEANT

CHRIST'S LITERAL REIGN ON EARTH, a Scripture packed message intended to answer your questions about our Lord's earthly reign from David's throne at Jerusalem.

CORRECTION AND DISCIPLINE OF CHILDREN, an important booklet for parents who want to train their children for Christ, church and country.

COURTSHIP AND DANGERS OF PETTING, a frank, plain, chaste warning to young people. Many helpful rules and suggestions for Christian courtship.

CROSSING THE DEADLINE, a sermon about the unpardonable sin. Deals especially with what it is, who commits it and how to know it.

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RELIGIOUS BUT LOST, one of the most solemn warnings in print, giving many Scriptures, of substituting religion for regeneration. Excellent to give lost moral people.

SAVED FOR CERTAIN, the newest of the 15c series. A Bible message showing how to be saved, how to keep saved and how to know you are saved.

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TOBACCO—IS ITS USE A SIN? Seven reasons why smoking is a sin; cigarette facts given by a physician; advice from a doctor and a preacher on how to quit.

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THE UNEQUAL YOKE, what the Bible teaches about Christians yoking up with unbelievers in lodges, marriage, churches and denominations.

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Jonah, the Whale, Dr. Petrie . . .

(Continued from page 1)

odist Church, Ossian, Indiana. He said the following, addressed to the editor:

"Dear Sir:

"I have just finished reading the article 'Jonah and the Whale' in the last issue of your paper. In this article Dr. Arthur Petrie is very critical of the views of George Adam Smith, and then inserts this sentence: 'The new Interpreter's Bible commentary says the same.'

"Checking the publication schedule of the Interpreter's Bible Commentary, I discovered that the commentary on the book of Jonah is to be in Vol. 6 and is not to be published until the fall of 1956. How can Mr. Petrie know almost two years ahead of time what the

Interpreter's Bible says? Likely the copy is not even written yet!

"It seems to me that this is a very irresponsible statement, and is inserted merely to slander and raise prejudices against this publication. Is this a very honorable thing to do? Even if you do not like the Interpreter's Bible, I still think you and Dr. Petrie should stick to the truth. Perhaps you will want to make correction in an early issue."

The Editor Answers

"I know Dr. Petrie well and it seems to me a very serious matter for one preacher to go about calling another preacher, a man of God, a liar, without investigation.

"If you have carefully investigated the Interpreter's Bible volumes that are already issued, why don't you say plainly whether you would agree with them or not? If you have not checked them, then why defend infidels and their work? For assuredly some of the Interpreter's Commentary openly take the infidel position against the historic Christian faith. Did you know that and are you defending it? Or are you defending it without knowing the truth about it? Now I suggest that if Dr. Petrie finds he is wrong, he write to you and apologize and we will

(Continued on page 5)

The Two Bills

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only a dollar; the other was a thousand-dollar bill.

While lying there side by side, they fell to talking about their usefulness. The dollar bill murmured: "Ah, if I were as big as you, what good I would do. I would move in such high places and people would be so careful of me wherever I should go. All would admire me and want to take me home with them; but small as I am, what good can I do? Nobody cares for me. I am too little to be of any use."

"Ah, yes, that is so!" said the thousand-dollar bill; and it haughtily gathered up its well-trimmed edges that were lying next the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am—a thousand times bigger than you are—then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar bill.

Just then the cashier came, took the little murmur bill and kindly gave it to a poor widow. "God bless you!" she cried, as with a smile she received it. "My dear, hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand, and it whispered, "I may do some good, even if I am small." And when it saw the bright faces of her fatherless children it was very glad that I could do a little good.

Then the little dollar bill began its journey of usefulness. It went first to the baker for bread; then to the miller; then to the farmer; then to the labourer; then to the doctor; then to the minister; and wherever it went it gave pleasure, adding something to their comfort and their joy. At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the banker again, crumpled, defaced, ragged, and softened by its daily use. Seeing the thousand-dollar bill lying there, scarcely a wrinkle or a finger mark on it, it exclaimed,

"Pray sir, and what has been your mission of usefulness?"

The big bill sadly replied: "I have been from safe to safe among the rich, where few could see me, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happy on my mission."

The dollar bill replied, "I see now that it is better by far to be small and to go among the multitude doing good, than to be so great as to be imprisoned in the safes of a few."

And it rested satisfied with its lot.

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Jonah, the Whale, Dr. Petrie . . .

(Continued from page 4)

make correction in THE SWORD OF THE LORD, provided that if you find Dr. Petrie was right, then you apologize for saying he did not tell the truth and accusing him of being 'irresponsible' and of 'slander.' Isn't that fair?"

Dr. Petrie Proves That the Interpreter's Bible Takes the Infidel Position Concerning Jonah

Dr. Petrie is on the faculty of Simpson Bible Institute, 101 West 58th Street, Seattle 7, Washington. He is a scholarly, sensible, good man. His writing may be trusted to be honest and scholarly and fair.

Therefore it is not any surprise to me to have an immediate, strong and factual answer to the charges of Brother Green, the Methodist minister of Ossian, Indiana.

December 14 Dr. Petrie wrote me.

Before reading his letter, remember that the Interpreter's Bible is a large commentary being published by Abingdon-Cokesbury, the official Methodist Publishing House, and edited principally by infidel scholars who do not believe the Bible and who have forsaken the historic Methodist position, the historic Christian position of all Bible believers and born-again Christians. Now read Dr. Petrie's letter.

"My dear Dr. Rice:

"I have before me a copy of a letter sent you by the Rev. R. Edwin Green of The Methodist Church, Ossian, Indiana.

"This is the third letter I have received from a Methodist minister, and each one objects to the Biblical and Scientific facts I gave in my prize-winning sermon on 'Jonah and the Whale.'

"The one before me from the Rev. R. Edwin Green states that when I said in my sermon that Adam Smith in his book on Jonah 'denies that Jonah wrote the book that bears his name,' and added, 'The new Interpreter's Bible says the same,' that then I made 'a very irresponsible statement.' I do not say in my sermon that the new Interpreter's Bible holds all the critical views of George Adam Smith. That I do not know, since that volume is not yet off the press.

"Since you, as editor of THE SWORD OF THE LORD, are involved in the charge of Mr. Green, and since a copy of that letter was also sent to Mr. Nolan Harmon, 'Book Editor' of that commentary, I am giving the printed facts from The Interpreter's Bible, Volume I. It would appear that the Rev. Edwin Green of Ossian, Indiana, has NOT read these statements from Volume I of The Interpreter's Bible.

"Please bear in mind that the only thing I said about The Interpreter's Bible and the book of Jonah is that along with George Adam Smith it denies that Jonah wrote the book that bears his name. Context of my sermon will bear that out.

"Here, then, is the written statement of The Interpreter's Bible:

"The best narrative of the post-exilic period is in the books of Jonah and Ruth, granted that the latter is actually to be dated there." (The Interpreter's Bible,

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Vol. I, page 182, lower left of page.)

"Now, Dr. Rice, let us examine that statement about the book of Jonah, so that you may effectively answer your and my critic.

The Interpreter's Bible states that the 'narrative' of Jonah is a 'postexilic' one, or to be specific, a 'narrative of the postexilic period.' I take that to mean that it was written sometime in the 'postexilic period.' How else can it be taken? It is pretty sure of that because it says of the other book mentioned with Jonah, the book of Ruth, 'granted that the latter (Ruth) is actually to be dated there.' Jonah, therefore, is 'actually to be dated there'—in the 'postexilic period'!

"That is the clear meaning of the statement on p. 182 of *The Interpreter's Bible*, Vol. I.

"Jonah is named in II Kings 14:25. The exile of Israel is recorded in II Kings 17, and the exile of Judah is recorded in II Kings 25. The 'postexilic period' brings us down to the time of Ezra and Nehemiah, and that is the time the 'narrative' of Jonah appeared, according to the statement of *The Interpreter's Bible*! The received chronology of Jonah's book and experience is given as 'B.C. c 862'; the received chronology of the postexilic period is given as 'B.C. c 536.'

"Therefore the *Interpreter's Bible* does say the 'same' thing that George Adam Smith says, that Jonah did not write the book that bears his name, for Jonah lived and died more than 200 years before the 'postexilic period,' hence, not Jonah, but someone in the 'postexilic period' must have written it, according to that commentary!

"In saying that the *Interpreter's Bible* denies to Jonah the authorship of his book, I have NOT made 'a very irresponsible statement.' The writer of the letter mentioned says that 'you and Dr. Petrie should stick to the truth.' And that is just what we have done, the commentary mentioned being witness to that!

"But Dr. Rice, that is not all the *Interpreter's Bible* has to say about the authorship of the books of the prophets. Examine this statement: 'The study of the prophets is not easy, for practically all the books bearing their names are composite.' (Emphasis mine.) *Interpreter's Bible*, Vol. I, p. 180. What it means by 'composite' is further set forth in these words: 'Those of the great prophets... and several of the so-called minor prophets... are expanded with relatively large bulk of matter of diverse authorship, and generally of most indefinite origins... how much, if any, of the prose material now found in their books is genuine continues uncertain.' Pages 180, 181. In the chapter called 'The Prophetic Literature' are these statements, the author of that chapter already having said that the prophetic books as we have them now in their written form are not from the hand of the prophet whose name it bears:

"These men (not the prophets themselves) of deep spiritual understanding were the authors of many of the great passages of the books of the prophets.' And finally, about this PROPHETIC LITERATURE, the writer in this commentary says: 'Biblical scholarship has... made it plain that many unknown writers had their place in shaping the prophetic literature.' pp. 209, 210.

"If the Rev. R. Edwin Green will read the chapters in Vol. I of *The Interpreter's Bible*, especially chapters on 'The Growth of the Hexateuch' and on 'The Prophetic Literature' he will find out that when I said that George Adam Smith denied to Jonah the authorship of the book that bears his name, and that 'The new *Interpreter's Bible* commentary says the same,' I did not make 'a very irresponsible statement,' but did 'stick to the truth'—as set forth in that commentary.

"The facts are that the statements in Vol. I of *The Interpreter's Bible* in reference to the books of the Old Testament are shocking in the extreme!

"Dr. Rice, I have written the

Prayer and the Preacher

(Continued from page 3)

ceiving, was used to win a backslidden soldier. He wrote, "Your book... was of special value in this case. A young man came home from overseas duty after the war. He was a complete wreck. Before the war he was a fine Bible student and Sunday School teacher, had also preached a good bit. Like

above so that you might either print what I have written, since I have documented it, or use it in your own way, but you may wish to use it because the editors of that commentary may think that Mr. Green is right, whereas he is wrong. I doubt that he himself has read much into Volume I of *The Interpreter's Bible*. And he has attributed to me statements which I do not make in my sermon, as anyone can see. I am almost sure that when that volume does come out that it will be on the side of modern-liberalism.

"My sermon has certainly gotten under the hides of some of the Methodist ministers. Of five communications received to date, four have been against it, and one for it. Of the four, three are Methodists, and ministers at that. They must have gotten their training from some very modern-liberal seminary!

"When I write for THE SWORD OF THE LORD or THE SUNDAY SCHOOL TIMES or PROPHECY MONTHLY or THE ALLIANCE WEEKLY or my booklets, I recall Lord Francis Bacon's famous remark, and try to follow it always: Conversation makes a ready man. Reading makes a full man. Writing makes an exact man.

"I do try to be as exact as possible when putting things in writing. I have three articles to write before the end of this month, but I took time out from them to help you in the matter of the letter from Mr. R. W. Green.

"Later: "I have opened my letter of last evening to give you a fact more from *The Interpreter's Bible*. Not only does that commentary deny to Jonah his authorship of the book of Jonah, but it denies that it is a literal narrative. I saw this quotation last evening, but did not quote it for you. It is very cleverly written, but you will understand its meaning, and the meaning that the commentary means its readers to get. In order that you get its full meaning I am quoting the whole paragraph: it is under the heading 'Hebrew Poetry.' And note that the commentary quotes it with APPROVAL! I shall underline the part to specially notice:

"It was Johann Gottfried von Herder, nevertheless, who made in this domain the most outstanding contribution, for he showed that the Hebrew tongue was essentially a poetic medium of expression and that even the so-called prose books of the Bible had to be read as poetical-ly written. HIS ANALYSIS OF THE TRADITIONS OF GENESIS OR OF THE STORY OF JONAH, IN THIS RESPECT STEERS SUBTLY AWAY FROM TRADITIONAL LITERALISM WITHOUT MOVING RECKLESSLY TOWARD THE ROCKS OF RATIONALISTIC SUBJECTIVISM."

Vol. I, pp. 131, 132.

"You will see by that quotation that the commentary approves of the writer, and does not believe in the 'traditional literalism' of the book of Jonah.

"I had underlined that quotation some time ago. The chapter on 'The Study of the Bible' by Butt-rick is simply abominable. It is on page 165. One of my critics said that Jonah was a 'pre-scientific prophet'!

"Even though the commentary on the book of Jonah is not out, yet the commentary—*The Interpreter's Bible*—does remark on that book in Volume I—and that is what Mr. R. W. Green did not know!

"Your paper has not made a mistake, and there is no 'correction' to be made—perhaps some instruction to the writer of the letter to you and to me.

"If I can be of further help, please let me know.

"Cordially in Him,"

(Signed) Arthur Petrie

many others, his war duties were terrible... After a bullet wound in the head, and much time spent in hospitals, he came home about as big a dope fiend as such experience could make a man. When he could not get dope he would use any kind of alcoholic drinks until he seemed almost beyond redemption. He was a member of the church where I was pastor. His father was awfully disturbed about his condition, told me all about him and asked me to pray for him. I did. I also carried it before the church and many of the members prayed. In the meantime, I gave his father the book on *Prayer*. I told him to read it and see that his son read it. He did. After reading the book the young man took a whole bottle of whiskey and poured it out, promising the Lord if He would give him strength to stay in his right mind, he would not drink any more... He has been o.k. ever since. He led the devotional at church last Sunday night. Says he is back on the Lord's side now, praising Him for all His blessings.

"This is just one of the many cases where I am sure the book was a great help in teaching people how to pray and what to expect of God. Another case was a couple got married again after having been divorced from each other for several weeks. I could keep on but space forbids..."

A Baptist pastor in New York, after expressing his opinion that *Prayer—Asking and Receiving* is the best book he ever read, next to the Bible, told how he, too, has seen profit from giving his members this book to read. He writes, "Somehow I want to place this book in the hands of many of my people. Just this past week a woman came into my study here and told me of her problems. Handing her the book, I advised reading it. She did in two days. In that time she has grown more spiritually than in a whole year. Many others here need it..."

Many Pastors Use It in Prayer Meeting

Pastors in several states have written that they were using the book *Prayer—Asking and Receiving*, chapter by chapter, in prayer meeting while praying and planning for revival. Evangelist Clifton Brannon wrote, "Prayer—Asking and Receiving" is the most exhaustive treatise on the subject I have ever found. It is my commentary on prayer. I have found it comprehensive yet cogent and most convincing. It has taught me confidence in prayer and to pray with expectancy. The unusual results of more than one hundred additions to churches each week in my revivals I attribute to the all-nights of prayer. The only speaking done during the night is the reading of a digest of comments on prayer from this book that has proven to be a means of attaining victory in prayer."

Tremendously Effective

A leading pastor in Tacoma, Washington, writes, "I can't remember having ever read a book on prayer that stimulated me so much in the right direction. I had a two-fold revival in my heart from reading portions of that book... If I could afford to do it, I would gladly put a copy in every one of our church homes."

A Minnesota minister wrote, "Dr. Rice's book, *Prayer*... has driven me to my knees and has enabled the Holy Spirit to find me in prayer as has never been the case in 12 years of my ministry. Please send me 3 more copies..." And a New York pastor wrote, "... We have been reading it with our morning and evening daily devotions. And no book has ever been added to my library in my 48 years of ministry that has furnished such help in revealing the deep things of God through prayer."

Best of 100 on Prayer

A pastor in Florida wrote, "I am one of your subscribers of THE SWORD OF THE LORD and am greatly enjoying it. I bought your book, *Prayer—Asking and Receiving*. I consider it the greatest book on prayer that I have read outside the Bible. I have a preacher friend at

Nashville, Tennessee, who says he has a hundred different books on prayer and he regards your book as the greatest of them all."

Catches Catfish, Wins Souls

One letter from a preacher who was then a student at the Prairie Bible Institute is most interesting. He wrote, "Prayer—Asking and Receiving has led me to ask God for what I need for His glory and receive it by faith. Hallelujah! Shortly after reading it, I went fishing in a clear Texas stream near my home. I caught some bait, set out six lines, and asked the Lord for one fish. When I went back the next morning my lines were bare, except the last one. I prayed before I got to it and knew that God had promised me a fish. When I approached, the limb on which it was tied went down into the water, and after a struggle I landed a nice catfish that weighted 25 pounds. The Lord being my witness, I had a shouting revival, praising my Lord for answering my prayer.

"I gave this testimony in the Youth Rally that Saturday night and people almost fell off their benches. Then God spoke to me and said, 'Ask for something spiritual in this Youth Rally, and I'll further prove that I live and hear prayer.' Well, I felt like asking God for five souls, and at the Tuesday night prayer service that we held for the rally, I announced that God had showed me in Dr. Rice's book to ask for definite things and He could give five souls just as He gave that fish. Many young people repeated the prayer for five souls. That Saturday night all were eagerly awaiting to see God work. When that fifth soul walked down the aisle and accepted Christ as his Saviour—well, only Heaven can tell

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SHADOW of DEATH

by Tom Watson, Jr.

"To give light to them that sit in darkness and in the shadow of death . . . Lk. 1:79

"I believe," said Chiang Kai-Shek, "that there are Christians on the mainland who will some day—if we encourage them—rise up to cast off the yoke of godless Communism!" He answered recently from his "island fortress" of Formosa to questions I put to him for Christian Life Magazine.

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Prayer and the Preacher

(Continued from page 5)

the joy and what happened to our hearts and faith in a prayer-answering God. Praise God for your book!"

Felt Heart Throb of God

I have before me a large stack of wonderful letters from pastors, missionaries and evangelists giving glowing testimonies as to the ministry-changing, life-revolutionizing effect this book has had upon them. But I do not feel I should take more space now for them in this issue of THE SWORD OF THE LORD, so this letter from a Tennessee Baptist pastor will be the last. He wrote Dr. Rice, "I have just recently finished reading your book, *Prayer—Asking and Receiving*, and I feel that I must write you my deep appreciation for the inspiration and help received from this wonderful book. I have not read a book in which I felt the very heart throb of God as I did in your book on prayer. I am resolved to pray more and to expect more from God. I have felt the deep need for more power in our work for the Lord and have desired such but now I am resolved to pray until that desire is realized."

Help Us Get This Book Into the Hands of Thousands of Ministers

Won't you, our friends who stand with us without compromise for the old-time religion, help us place this ministry-changing book into the hands of pastors, evangelists and missionaries throughout the world? For such a small material investment what spiritual and eternal results can be accomplished! Surely you can see, after reading the voluntary testimonies in this article, how ministries are literally made over after reading this book.

I am writing these lines from the pastor's study of a Kansas church where I am in a blessed

revival. The day I arrived the pastor brought me to the church and when we walked into the study, he stepped over to his bookshelf and took down Dr. Rice's book, *Prayer—Asking and Receiving*, saying, "Here is the book that has meant more to me than any other in my ministry!" That testimony, honestly and sincerely given, has been multiplied many thousands of times in the hearts of ministers around the world who have read this book. It really gets this job done of teaching preachers how to pray!

How YOU Can Help

There are several ways you can help us help preachers pray! First, this marvelous book can be purchased outright in the regular cloth bound edition for only \$2.50 per copy. This book of 21 great chapters, 328 large pages, with sturdy blue cloth binding, may be obtained at your favorite bookstore or by ordering it direct from the Sword of the Lord Publishers, Wheaton, Illinois. If you order from us be sure and include 5% extra to cover the cost of postage and handling (minimum of 15¢ per order). By buying the book you can place copies into the hands of your pastor, ministers and evangelists in your vicinity, denominational leaders, and missionaries of your acquaintance at home and abroad. This is one highly effective way of getting this book into the hands of preachers.

Second, you may subscribe to THE SWORD OF THE LORD for ministers and missionaries. Last week we began printing, one chapter a week, the 21 chapters of *Prayer—Asking and Receiving* in THE SWORD OF THE LORD. The second chapter, "Why Pray?", is found elsewhere in this issue. Why not subscribe to THE SWORD for ministers and let them read the chapters as they appear in this paper? If you hurry, ministers for whom you subscribe will get about three-fourths of the book in this fashion.

Not only so, but they will also receive the sermons by preachers greatly used by God in days past and present, reports on revivals held by the country's leading evangelists, news in religious circles, articles and questions answered by the editor, and many, many other spiritual feasts found regularly in THE SWORD OF THE LORD. Not only will the articles on prayer help revolutionize their life, but so will the rest of the paper.

During this present subscription drive you may place the paper in the hands of others at a specially low price and receive a free gift for so doing! For each three yearly subscriptions to THE SWORD OF THE LORD that you will send us for \$5, we will give you one of the paper bound editions of *Prayer—Asking and Receiving*.

(Continued from page 1)
sick man who was being nursed back to health by a little girl in the home. One day, when it was time for him to take his medicine, she very carefully measured the medicine in a glass and, bringing

which we printed specially for this campaign. It is page for page the same as the cloth bound edition, 328 pages. The paper bound edition is available in no other way; it cannot be purchased. We will give the same paper bound book with each three-year subscription sent in with \$5.

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This special offer must of necessity be limited, so please prayerfully send us your letter today. Simply address it, THE SWORD OF THE LORD, Wheaton, Illinois.

Pilate's Question

(Continued from page 1)

it to the bedside, handed it to the sick one. He took it from her hand, then handed it back to her saying, "Now you drink it."

"I drink it!" she exclaimed in surprise, "Why I'd gladly drink it if it would do you any good, but you must drink it yourself if it is going to make you well."

Then because the sick man was a Christian and because he wanted to teach the little girl a spiritual lesson he said, "You cannot drink my medicine for me, but neither can I accept Jesus Christ for you. You must go to Jesus and you must receive Him for yourself."

So it is, friends. Your Christian friend can't decide for you. Your pastor can't decide for you. If I had the ability to accept Jesus Christ for others, everybody in this area would be a Christian before the light of another day should dawn. Your godly mother or father cannot decide for you. How many mothers and fathers are brokenhearted over a wayward boy or girl. How quickly would those mothers and fathers make the great decision that would bring that boy or girl to Christ and turn him or her from sin to righteousness if such a thing were possible, but it isn't. Only you can make the great decision that will place you on the side of Jesus Christ. Only you can open your heart's door to let Jesus come in. Only you can make the acceptance of Jesus that will mean salvation for your soul.

II. It Is a Question About a Person: "What Shall I Do Then With Jesus?"

The question before Pilate was not, "Shall I put Him to death today, or shall I wait until next week?" It was not, "Shall I hang Him or crucify Him, or put Him to death in some other way?" The question before Pilate was not, "Shall I scourge Him before I put Him to death?" The question before Pilate was—Christ! "Is He innocent or is He guilty? Shall He live or shall He die?"

This is also the question confronting every individual who ever comes face to face with Jesus Christ, "What shall I do with Jesus?" The question is not, "Which church shall I join? Shall I be a Baptist, a Methodist, a Presbyterian or something else?" That's an important question, but it is not the most important question. The question is not, "How shall I be baptized? Shall I be sprinkled or shall I be immersed?" That too is an important question, but it is not the most important question. The question before each and every one of you is, "What shall I do with Jesus? Shall I accept Him or shall I reject Him? Shall I be for Him or against Him? Will He be my Saviour or will He not be my Saviour?" The supreme question, the question above all other questions, is Christ! What will you do then with Jesus which is called Christ?

III. It Is an Urgent Question

This question asked by Pilate was one that required an immediate answer. How gladly Pilate would have delayed his decision. If only he could have a little more time. If he could only put it off for a month, or a week, or even a day. But there was Jesus standing right there before him. There was the mob howling for the blood of Christ. There were the rulers whispering in his ears, "We'll tell Caesar." If you let this man go, we'll tell Caesar." Pilate had to decide. He had to give his answer then and there.

So it is with salvation. God's time is now. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Again we read in Hebrews 3:7,

"Wherefore as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." God's time to be saved is now!

The writers of history tell us of an occasion when the Syrian king, Antiochus, gathered together his army and prepared for an invasion of Egypt. The news of the intended invasion came to the ears of the Roman senate. An emissary was immediately sent to the headquarters of the king, who said to the king, "My government has learned of your intention to invade Egypt. My government is not pleased with such action and asks you to turn your armies around and march them home again."

The king, after receiving the message from the Roman senate, asked for time to think it over. "I will consider the matter and answer soon," he said.

The herald from Rome then took a stick and drew a circle upon the ground around the king, and said to him, "Give your answer before you step outside this circle." An immediate answer was required. There could be no delay.

Now, friends, God has, as it were, drawn a circle around each one of our lives. One side of that circle is the day of our birth; the other side of the circle is the day of our death, and somewhere in between the two borders of that circle—sometime during the days of this lifetime, decision must be made regarding Jesus Christ. The day of birth is known to all of us but not one of us knows the day of his death. It is because that day is uncertain, because no one knows when the grim reaper will knock with bony fingers at the door of his life and say, "Come with me," that every wise man, every man concerned about his eternal soul, will hurry away to Jesus and find in Him a Saviour who saves from sin and destroys all fear of death. What a serious thing it is, in view of the uncertainty of life, to put off the day of salvation.

Two young Scottish soldiers sat together one day in serious conversation. One of the lads was a Christian boy and he was presenting the Gospel to the other and was urging upon him the necessity of receiving Christ. The soldier boy was impressed. He was terribly serious and felt a great concern, but he said, "Jack, I'll tell you what I'll do. I've got nine more months to stay in the army. When I get out of the army, I'll become a Christian. I'll become a Christian when I leave the service." That was his decision.

The next week there came orders for the 79th to sail to Egypt. The two friends sailed down across the Mediterranean together. They disembarked in Egypt. One night they crept across the desert sands toward the camp of the enemy. But the enemy had been alerted. They were waiting in the darkness. Suddenly there was a stab of flame and the crack of five hundred rifles, and when it was over there lay upon the ground the lifeless body of the soldier boy who promised that he would become a Christian when he left the army. The young man gambled. He gambled with his soul. He bet his soul that life would last nine more months. He gambled but he lost. How tragic!

I am thinking just now of another man who refused to gamble with his soul. I was asked to call upon him in the hospital. He was there for a check up regarding some symptoms that had appeared. He looked as well as any normal person. I tried to say a few words to him about his soul. I tried to

(Continued on page 8)

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Pilate's Question

(Continued from page 7)

urge upon him the necessity of seeking Christ without delay. I remember saying that God's Word knows nothing about tomorrow where decision for Christ is concerned. It speaks only of today. I felt that I had gotten nowhere. I felt that my visit was worthless. I came home from the hospital and said to my wife, "If ever in my life I made a feeble, blundering attempt to talk to a man about his soul, it was today." But how gracious God is to use even a blundering attempt to say a word for Jesus. That was on Friday. The following Sunday afternoon he called me on the telephone and asked if he might come to see me. He came to my study. He said, "The thing that got me in the hospital was what you said about God's Word urging decision today."

We talked together about what it meant to accept Christ. We knelt down and prayed together. If ever in my life I have seen a man step wholeheartedly over upon the side of Christ, it was that man. It was evident that Christ had come. As he left for his home, he asked me to call his wife and tell her of the decision he had made for the Lord. I called her, a dear, devoted Christian woman, and had the joy of hearing her sob for happiness as she learned that her husband was on his way home a new-born soul. That night he went down to the Baptist church, the church to which his wife belonged, was baptized and received into the membership of the church. For two weeks he lived a new life up and down the streets of Tuscarobia. He witnessed to all with lips and with his changed life of the salvation which had come to his soul. He was the wonder of all who had known him before his conversion. And two weeks to the day from the Sunday he knelt in my study and gave his heart to Christ he was dead! Isn't it a good thing he settled it? Isn't it a good thing he refused to delay?

The most uncertain thing in this world is life. Listen to the words of James 4:13,14,

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

The only time you can be sure of is the present. The only moment you can count on is the one you are now living. Friend without Christ, decide now to let Christ into your heart and life. To delay is dangerous. Your immortal soul is in jeopardy. To delay may be fatal. "Behold now is the accepted time; behold, now is the day of salvation."

IV. It Is an Inescapable Question

It is an interesting and a fearful thing to watch the struggle of Pilate. How desperately he tried to evade his responsibility regarding Christ! Pilate first tried to turn Jesus over to the Jewish authorities. Pilate reasoned, "This man is a Jew. He has broken a Jewish law. It's a question of their religion. That's none of my business. I'll turn Him over to the Jews and let them judge Him." Ah, but the Jews did not want Him. They had no power to put Him to death. Pilate alone had that power. They wanted Jesus put to death and so they refused to take Him. They insisted that Pilate judge Him.

Then Pilate tried to turn Jesus over to Herod. Pilate learned in the course of his conversation with Jesus that He was a Galilean. He thought for a moment, "That is the province of which Herod is the governor. Herod is in the city now. Here's a happy thought. He's Herod's responsibility. Turn Him over to Herod. Let Herod judge Him." And so Jesus was sent away to Herod. Herod was delighted to see Jesus. He had heard much about Him but had never seen Him. He hoped to get Jesus to perform some miracles for his amusement. But in the presence of this wicked-hearted governor of Galilee, Jesus was silent. He refused to utter a single word. After abusing him, Herod sent him back again to Pilate.

Pilate Decided Wrong; Will You?

You have read Brother Bruce Wideman's good sermon. Now I beg you, heed a word from the editor. Heaven or Hell awaits you, depending solely on what you do with Jesus. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall

Among the Lions

(Continued from page 1)

Pilate tried again. According to the custom, at the Passover time, a prisoner, a favorite of the people, was released from prison. Pilate had in prison at that time a man named Barabbas. Pilate hoped to persuade the people to release Jesus. He called out to the crowd, "Whom shall I release unto you, Barabbas or Jesus?" Listen to the choice of the people. Barabbas was an insurrectionist, a murderer and a robber. The crowd shouted for the release of Barabbas. Again Pilate called, "Which one of the two?" Again the people answered, "Barabbas, crucify the Nazarene."

Pilate is desperate. He makes one last attempt. He offers to have Jesus scourged. For what reason? He has already examined Jesus and has found Him innocent. In the 23d chapter of Luke it is declared three times over that Pilate found him without fault. Then why does Pilate offer to have Jesus whipped? The only thing for an honorable judge to do when he is convinced of the innocence of a man is to set him free. Pilate should have called for his soldiers. He should have given orders, "Clear the mob away. This man is innocent and he's going free." But Pilate offers to have Him scourged. Why? It was a sop offered to the mob in the hope that they would accept the lesser punishment in the place of death.

Pilate's legionnaires lead Him away. They strip His clothing away and lay on with the Roman lash until the blood runs in crimson rivulets down His back. Then they say, "Let's have some fun with Him. He said He was a King. Well, a king must have a crown." A crown of thorns is quickly fashioned and pressed down upon His head. "A king must have a scepter." A reed growing outside the door is broken off and placed in His hand. "A king must have a robe." A purple military cape is placed around His shoulders. Then they bow low before Him in mocking ceremony, saying, "Hail, king of the Jews!" They rise to spit upon Him and to strike Him upon the head with the sticks they had placed in His hand.

Back once more to Pilate. There He stands a weary, drooping, bruised and bloody figure. Pilate points to Jesus and cries out to the crowd, "Behold, the Man!" It was his last effort in behalf of Christ. He hoped that the crowd might have had enough of suffering and of blood. But the crowd was in no mood for sympathy. Their blood lust has been aroused. They have tasted blood and now there must be more blood. Nothing but death will satisfy them now. And so, led on by the vicious priests and scribes, the cry goes up, a great swelling roar, "Crucify Him! Crucify Him!" At that point Pilate's character broke down. He gave in. He gave an innocent man over to die. "All right, take ye Him and crucify Him."

Pilate could not escape Him. How he tried! How he struggled! He tried this expedient and that—but always Christ came to stand before him once more. Truly He was for Pilate—the inescapable Christ! Pilate is the man who thought it possible to take a neutral position regarding Jesus Christ. He found that where Jesus is concerned, there is no neutral ground. But neither can you take a neutral position regarding Jesus. When a man says, "I will make no decision one way or another," he has already decided against Him. There's no neutral ground, friends. You're either for Him or against Him. You are either a Christian or you are not a Christian. You are either saved or lost. Today you sit in Pilate's place. Today you sit in judgment upon Jesus Christ. He stands before you. He calls for a decision. What will your answer be? What judgment will you give? What will you do then with Jesus which is called Christ?

I have read the sermon by Rev. Bruce Wideman on "Pilate's Question." I admit that I am a poor, lost sinner. I believe that Jesus died to save me. I want Him to save me now. Therefore today, this moment, I turn my heart from my sin. I ask Jesus Christ to come into my heart and I trust Him to do it because He promised. This moment I give Him my heart forever. I will claim Him as my Saviour openly, and set out to live for Him daily, by His help.

Signed _____
Address _____

on the gibbet? No; you know that he who is the friend of this world is the enemy of God. This truth is unchangeable. It is just as certain to-day as it was in years gone by, that "the evil hateth the righteous, and gnasheth upon him with his teeth." You may pick up a fashionable religion, and get through the world with it very comfortably; but if you have the true faith you will have to fight for it. If you are of the world, the world will love its own; but if you are not of the world, because the Lord has chosen you out of the world, the world will hate you.

Nor was your Master alone. Recollect the long line of prophets that went before Christ. Which of them was it that was received with honour? Did they not stone one and slay another with the sword, cut one in pieces with a saw, put others to death with stones? Ye know that the march of the faithful may be tracked by their blood. And after our Lord had gone to Heaven, how did the world treat the church? In the streets of Rome, and all large cities, the fierce cry was often heard, "Christians to the lions! Christians to the lions! Christians to the lions!" At dead of night men cry "Fire!" when a house is blazing; or a mob will cry "Bread!" when they are starving; but the cry of old Rome that was dearest to the Roman heart, and most expressive of their horrible enmity to goodness, was "Christians to the lions!"

The text speaks of a soul among lions. Why did the psalmist call them lions? "Dogs" is about as good a name as they deserve. Why call them lions? Because at times the Christian man is exposed to enemies who are very strong—perhaps strong in the jaw—very strong in biting, rending, and tearing. Sometimes the Christian man is exposed to those who loudly roar out their infidelities and their blasphemies against Christ, and it is an awful thing to be among such lions as those. The lion is not only strong but cruel; and it is real cruelty which subjects well-meaning men to reproach and misrepresentation. The enemies of Christ and His people are often as cruel as lions, and would slay us if the law permitted them.

The lion is a creature of great craftiness, creeping along stealthily, and then making a sudden spring; and so will the ungodly creep up to the Christian, and, if possible, spring upon him when they can catch him in an unguarded moment. If they fancy they spy a fault in him they come down upon him with all their weight! The ungodly watch the righteous, and if they can catch them in their speech, or if they can make them angry, and cause them to speak an unguarded word, how eagerly they pounce upon him. They magnify his fault, put it under a microscope of ten thousand power, and make a great thing of it. "Report it! Report it!" they say. "So would we have it!" Anything against a true-born child of God is a sweet nut for them. Such as are daily watched, daily carpéd at, daily abused, daily hindered in everything that is good and gracious, go with their tears before the God they serve and cry to Him, "My soul is among lions."

Now, it is to such that I am going to speak tonight, a little at first by way of comfort, and then a little by way of advice.

I. BY WAY OF COMFORT

1. You Will Have Christ's Fellowship

You are among lions, my dear young friend, then you will have fellowship with your Lord and with His church. Every Lord's-day and every time we meet, this benediction is pronounced upon you, that you may enjoy the fellowship of the Holy Ghost. Fellowship with the Holy Ghost brings you into fellowship with Jesus, and this involves your being conformed to His sufferings. Now, your Lord was among lions. The men of His day had not a good word to say for Him. They called the Master of the house Beelzebub, they will never call you a worse name than that. They said that He was a drunken man and a wine-bibber; possibly they may say much the same as that of you, and it will be equally false. You need not be ashamed to be pelted with the same dirt that was thrown at your Master; and if it should ever come to this, that you should be stripped of everything, and false witness should rise up against you, and you should even be condemned as a felon, and taken out to execution, still your lot will not be worse than His.

Remember that you are the followers of a Crucified Lord, and cannot expect to be the world's darlings. If you are Christians, the inspired description of the Christian life is the taking up of the cross. Do you expect to be dangled on the knees of that same ungodly world which hung your Master up-

(Continued on page 9)

You who have to suffer a measure of persecution for Christ's sake ought to be very glad of it, for you are counted worthy not only to be Christians, but to suffer for Christ's sake. Do not, I pray you, be unworthy of your high calling, but endure hardness as good soldiers of Jesus Christ. In these afflictions you are having fellowship with your Head and with His mystical body, therefore be not ashamed.

2. Persecution Should Bring You Nearer to God

Here is another thought. If you are among lions you should thereby be driven nearer to your God. When you had a great many friends you could rejoice in them; but now that these turn against you, and the truth has come home to you—"A man's foes shall be they of his own household"—what ought you to do? Why, get closer to God than ever you were before. Jesus Christ so loved His church that He said as He looked at His poor disciples, "These are my mother, and sister, and brother." You should do what your Master did—make His church your father and mother and sister and brother; nay, better still, make Christ all these to you and more. Take the Lord Jesus to be everything that all the dearest of mortals could be and far more. Sing that charming verse, which is a great favourite of mine, for it was very precious to me in days gone by—

Among the Lions

(Continued from page 8)

"If on my face, for Thy dear name,
Shame and reproaches be,
All hail reproach, and welcome
shame,
If Thou remember me."

Be sure that you live near to God. All Christians ought to do so, but you especially should be driven by every false accusation, by every caustic remark, by every cutting sentence, nearer to your Father's bosom. The more they rebuke you the more constantly should you abide under the covert of His sacred wings, and find your joy in the Lord.

And, getting close to Christ, let me say to you now by way of advice, and by way of comfort too, endeavor to be very calm and happy. Do not mind it. Take as little notice of the scoff as ever you can. It is a grand thing to have one deaf ear. Mind that you keep yourself very deaf to slander and reproach, as the psalmist did when he said, "I was as a man that heareth not, and in whose mouth are no reproofs." One blind eye towards the folly of enemies is often of more use to a man than two that are always looking about with suspicion. Do not see everything, do not hear everything. When there is a hard word spoken, do not notice it; or if you must hear it, forget it as quickly as ever you can. Love others all the more the less they love you: repay their enmity with love. Heap coals of fire upon them by making no return to a hard speech except by another deed of kindness. Very seldom defend yourself: it is—a waste of breath, and casting pearls before swine. Bear and bear again.

Recollect that our Lord has sent us forth as sheep among wolves, and sheep cannot defend themselves. The wolf can eat all the sheep if it likes; but, do you not see, there are more sheep in the world now than there are wolves, ten thousand to one? Though the wolves have had all the eating, and though there never yet was a sheep that devoured a wolf, yet still the sheep are here and the wolves have gone. The sheep have won that victory: and so will Christ's little flock. The anvil is struck by the hammer, and the anvil never strikes in return, and yet the anvil wears the hammer out. Patience baffles fury and vanquishes malice. The non-resistance principle involves a resistance which is irresistible. The steady patience that cannot be provoked, but which, like Jesus, when reviled reviles not again, is certain of conquest. This is what you persecuted ones need to learn—to get more near your God the more you are among the lions, and so to be the more calm and patient the more men rage against you.

3. Lions of Trouble Are Chained, Subject to God's Good Will

A third piece of comfort is this. Please to recollect that, although your soul is among lions, the lions are chained. When Daniel was thrown into the lions' den the lions were hungry and would soon have devoured him; but you know why it was that they could not touch him. Ah, the angel came. Just as the fierce lions were about to seize on Daniel, down he came swift from Heaven, and stood in front of them. "Hush!" said he, and they lay as still as a stone. So says the text: "My God hath sent his angel and shut the lions' mouths." They had fine teeth, but their mouths were shut. If the Lord can easily shut a lion's mouth, He can quite as easily shut the mouth of an ungodly man. He can take off all trouble from you, if He wills it, in an instant; and He can give you a smooth path to Heaven when it pleases Him; only remember that if everything on the road to Heaven were smooth, Heaven would not be so sweet at the end, and we should not have an opportunity of displaying those Christian graces which are brought out and educated by the opposition of the world.

God will not quench the fire of persecution, for it consumes our dross, but He will moderate its power so that not a grain of pure metal shall be lost. The lions are chained, dear friend; they can go

no farther than God permits. In this country the most they can do, as a rule, is to howl, they cannot bite; and howling does not break bones; why, then, be afraid? The man who is afraid of being laughed at is not half a man, but almost deserves the scorn he receives. Never mind what is said. Talking will not hurt you. Harden your spirit against it, and bear it gallantly. Go and tell your Lord if your heart fails you; and then go forward, calm as your Master was, fearing nothing, for God will bear you through. The lions can roar, but they cannot rend—fear them not.

4. Christ, the Lion of Judah Is Present to Defend His Own

Another fact for your comfort is this; when your soul is among lions, there is another lion there as well as the lions that you can see. Have you never heard of Him? He is the Lion of the tribe of Judah. How quietly He lies! How patiently He waits by the side of His servants! The jest, the jeer, the noise continue, and He lies still. If He only would—if He thought it wise, if it were not for His superlative patience—He has only to rouse Himself for one moment, and all our enemies would be destroyed. Our great Lord and King could have had twelve legions of angels when He was in the garden for the lifting of His finger, but He continued alone, a suffering man. If He willed it at this day He could sweep the ungodly away as chaff before the wind: His longsuffering is for their salvation, if haply they may turn and repent. If your faith be as it should be, it will be a great joy to you to know that He is always with you, that He is always near you. If He is ever absent from others of His servants, He is never away from His persecuted servants.

Ask the Covenanters amongst the mosses and the hills, and they will tell you that they never had such Sabbaths in Scotland as when they met among the crags, and set their scouts to warn them against Claverhouses' dragoons. When Cargill or Cameron thundered out the word, with what power was it attended. How sweetly was the blessed Bridegroom with His persecuted church among the hills. There is never such a time for seeing the Son of God as when the world heats the furnace seven times hotter. There is the flaming furnace, go and stand at the mouth of it and look in. They threw three men bound into it in their hoses and in their hats, and the flame was so strong that it killed the soldiers who threw them in. But look! Can you not see? Nebuchadnezzar himself comes to look. See how greatly he is astonished! He calls to those around him, and he demands, "Did not we cast three men bound into the furnace? Look ye, there are four. A strange, mysterious form is that fourth. They are walking the coals as if they walked in a garden of flowers. They seem full of delight, they are walking calmly as men converse in their gardens in the cool of the day; and that fourth—that mysterious fourth—is like the Son of God!"

Ah, Nebuchadnezzar, thou hast seen a sight that has often been seen elsewhere. When God's people are in the furnace, God's Son is in the furnace also. He will not leave those who will not leave Him. If we can cling to Him, rest assured that He will cling to us, even to the end. Fear not the lions, then. Our Samson would turn upon them, and rend them in a moment if their hour were come.

Jesus' tremendous name
Puts all our foes to flight;
Jesus, the meek, the angry Lamb,
A Lion is in fight.
"By all hell's host withheld,
We all hell's host o'erthrew;
And conquering them, through Jesus' blood
We still to conquer go."

5. You Will Come Out of the Lion's Den Unharmed

Again, I want to comfort you with this word: you whose souls are among lions should recollect that you will come out of the lions' den unharmed. Daniel was

cast into the den. Darius could not sleep that night, and when he went in the morning he did not expect to find a bone of Daniel left, and so he began crying out to him. How surprised he must have been when Daniel replied that his God had preserved him. How thankful he was to fetch him out of the den. You, too, dear child of God, will come out of the den all right. There will be a resurrection of God's peoples' bodies at last, and there will be a resurrection for their reputations also. The slanderer may belie the character of a true man, but no true man's character will ever be buried long enough to rot. Your righteousness shall come forth as light, and your judgment as the noon-day. You need not be afraid but that, as Daniel rose from the den to dignity, so will every man who suffers for Christ receive honour and glory and immortality "in that day."

Recollect that if you are among the lions now, the day is hurrying on with speed when you shall be among the angels. Our Lord and Master, after being in the wilderness with the wild beasts, found that "angels came and ministered to him." Such a visitation awaits all the faithful. What a change those martyrs enjoyed who took a fiery breakfast on earth, but supped with Christ that very day after riding to glory in a chariot of fire. If you have now to suffer all that can possibly be wreaked of vengeance upon you for Christ's sake, you will think nothing of it when you have been five minutes in Heaven. Indeed, it will be a subject of congratulation that ever you were permitted in your humble measure to be counted worthy to suffer for Christ's sake. Therefore, be ye comforted, you young people, and march on with heroic step.

I see a soldier or two here tonight, and I am right glad that we have generally a block of them in the congregation. I know that often in the barrack-room it is hard for a Christian man to bear witness for Jesus Christ. Many and many a soldier has found his path as a Christian to be extremely difficult; he has had to sail very carefully, like a ship among torpedoes, and only divine grace has kept him safe. Some of you who reside in large establishments, where you sleep in rooms with a great many others, find it difficult even to kneel down to pray. Mind that you do it, though. Do it at first right bravely, and keep it up. Never be ashamed of your colours. Begin as you mean to go on; and go on as you begin. If you begin parleying you will soon lose all their respect, and make it worse for yourself; but in the name of Jesus Christ let me beseech you to be firm and steadfast even unto death. Be comforted, for there has no new thing happened to you. It is no novelty for the followers of Jesus to be ridiculed and despised. He came to send fire on the earth, and it has been kindled well nigh two thousand years. The fiery path is the old road of the church militant; therefore tread it, and be glad that you are permitted to follow the heroes of Heaven in their sacred way. Now a few words,

II. BY WAY OF ADVICE

Of course this does not deal with all of you who are now present—I hope that many of you dwell among the godly. Still there are some whose souls are among lions, and to them I give this counsel.

1. Do Not Needlessly Offend

First, if you dwell among lions do not irritate them. If I happened to be among lions I would not tease them: I would take good care that if they were cruel and fierce I did not make them so. I have known some, who I hope were Christians, who have acted very unwisely, and so have made matters bad for themselves. There is such a thing as ramming religion down people's throats, or trying to do so; and you can put on a very long face, and try to scold people into religion. This will not do. Never yet was anybody bullied to Christ, and there never will be. Some are very stern, and make no allowances for other people: these may be good, but they are not wise. What is a rule to you and to me may not be a rule to everybody else.

we said the other Sunday that we should not think of eating what we give to swine; but we do not, therefore, say, "These swine must not have their wash." No, no; it is good enough for them. Let them have it. And as to worldly people and their amusements, let them have them, poor things. They have nothing else, let them have their mirth. I would not touch their joys, nor would you, for they would be no pleasure to you; but do not, as a new-born man, go and set yourself up as the standard of what the ordinary sinner, dead in sin, is to be. He cannot come up to our standard. Do not be perpetually finding fault: that is pulling the lions' whiskers, and

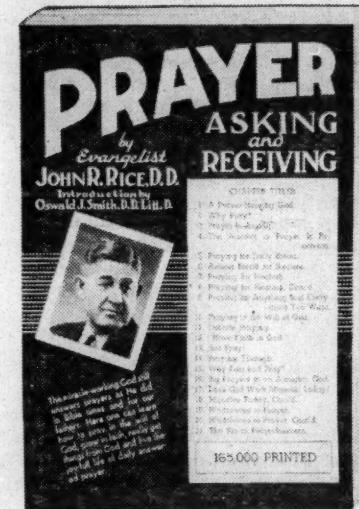
the creatures are very likely to growl at you. If your soul is among lions, be gentle, be kind, be prudent, be tender. Sometimes be silent: a good word is on your tongue, but there are times when you must not say it: for the life of you, you must not say it, for it would rouse the lions and make more sin than need be.

Sometimes a truth needs defending; but, my inexperienced and untaught brother, do not try to defend it, for you have not the strength. The champion of infidelity will challenge one who is weak and uninstructed, and he overthrows him, and he who came forth valorously is beaten in argument.

(Continued on page 10)

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Among the Lions

(Continued from page 9)

ment. He was not up to the mark in knowledge, and so he was vanquished: and then, what do the adversaries say? Why, they boast that the truth is disproved and that Christ is beaten. Nothing of the kind. The British empire was not defeated when a regiment of our soldiers were slain at Isandula; and the truth and cause of Christ is not defeated when some weak champion full of zeal rushes to the front when he ought to have kept in the rear.

2. Be Careful Not to Roar Like Lions

Secondly, if your soul is among lions, *do not roar yourself*, for that is very easy to be done. We have known some, who we hope were Christians, who have met railing with railing, hard words with hard words, bitter speeches with bitter speeches. The ungodly are lions, and you are not; do not try to meet them in their own line. You will never roar as well as they do. If you are a Christian man, you have not the knack of roaring. Leave them to do it. Your way of meeting them is not by losing your temper and abusing your antagonists, and so becoming a lion yourself; but you must conquer them with gentleness, patience, kindness, love. I pray you, dear brothers and sisters who have to bear a good deal for Christ's sake, do not get soured in spirit. There is a tendency in a martyr age to become obstinate and pugnacious. You must not be so. Love, love, love; and the more you are provoked, love the more. Overcome evil with good. I think it necessary to mention these cautions, because I know many require them.

3. Do Not Act the Coward

Again, your soul is among lions: then, *do not be cowardly*. Have you never heard that a lion is afraid of a man if he looks him steadily in the face? I am not sure about that piece of natural history; but I am quite certain that it is true with regard to the ungodly world. If a man will bear himself calmly—if he will be unmoved, determined, resolute, steadfast—he will overcome the adversary. "When a man's ways please the Lord he maketh even his enemies to be at peace with him." If you give way a little, you will have to give way a great deal. If you give the world an inch, you will have to give it an ell, as sure as you are alive. If you will not yield an inch, nay, nor yet a barleycorn, but stand steadfast, God will help you. Courage is what is wanted.

"Stand up! stand up for Jesus!
The fight will not be long;
This day the noise of battle,
The next the victor's song."

Even if the fight were long, for such a Master as Jesus it were worth while to endure ten thousand years of scorn, and moreover the reward at the end will repay us a thousandfold.

4. Do Not Go Among the Lions Without Jesus

If your soul is among lions, then *do not go out among them alone*. "Then whom shall I take with me?" says one, "there is not a Christian in the shop." Take your Lord with you. Be sure that you do that. Now, my dear friend, I know what they said yesterday, and how they bantered you; and you were tart and short with them, because you had not been in prayer in the morning as you have minded it one-half so much. had been more calm and gentle as the result of prayer you would not have mingled it one-half so much. Take your Master with you, and whenever you have to speak think that He is standing at your side, and try to say what you would like Him to hear; and then, when you have made your defence you will be able to say, "Good Master, I think I have not dishonored thee, for I have spoken thy words." Oh, live near to Christ if you live among lions. Those of you who endure opposition make the best Christians. Many that have been distinguished for Christ in after life have had to rough it a little at first. "It is good for a man that

he bear the yoke in his youth." If I could bring a garden-roller and roll the grass for you all the way from here to Heaven do you think that I would do it? Certainly not. A rough place or two is good for you, it tries and strengthens pilgrim feet. A child will never become a man if he is carried about all his life like a baby. You must run alone. You must learn the arts of holy warfare, or else you will not be fit to be a soldier of the cross, a follower of the Lamb. May His good Spirit help you to keep in fellowship with Christ, that He may guard and protect you from every temptation and persecution.

5. One May Pray for Deliverance

Further, let me say to you that if your soul is among lions, and you feel very weak about it, you are permitted to *pray the Lord to move you in His providence to quieter quarters*. A Christian man is not bound to endure persecution if he can help it. "When they persecute you in one city flee to another." You are quite warranted in seeking another situation. There may be reasons why you should remain under the trial, and if so, take care that you do not overlook them. Prudence may make you avoid persecution, but cowardice must not mingle with the prudence. That prayer which says "Lead us not into temptation," gives us, as it were, a permit to remove from places where we are much tempted; and sometimes it is the duty of the Christian to seek some other sphere of labour, if he possibly can, where he will not be so much tried.

6. Pray God to Help Tame the Lions

One thought more: *the braver thing is to ask for grace to stop with the lions and tame them*. "My soul is among lions." Well, if the Lord makes you a lion tamer, that is the very place where you ought to be. In some of our districts in London as soon as ever a man is converted he feels that he cannot live there any longer, and this makes the district hopeless. Sometimes the Christian man should say, "No: God has made me strong in grace; and I will stop here, and fight it out. These are lions, but I will tame them. I believe that God has put me here on purpose to bring my fellow-workmen to the Saviour, and by His grace I will do it."

And now, Christian people, is there not sense about this advice? Is there not reason in it? Would not your Master have you go where you are most wanted, and should you not, therefore, if your soul is amongst lions, say, "Thank God it is so. These people are not going to conquer me, but I am going to conquer them?"

What a beautiful spectacle was that which was exhibited by the Moravian Brethren in their grand times! They could not land on one of the West Indies to preach the gospel to the negroes, for the planters would not have anybody there but slaves; and two brethren sold themselves for slaves, and lived and died in bondage, that they might teach the poor negroes. It is said that there was a place in Africa where persons were shut up whose limbs were rotting away through leprosy and other diseases. Two of these brethren climbed up the wall and saw these poor creatures—some with no legs, and others with no arms. They asked to be allowed to go in to win their souls for Christ, and the answer was, "If you enter you can never come out again, because you would bring contagion. You go in there to die, to rot away as the lepers do." These brave men went in and died that they might bring the lepers to Christ. I hope that we have some drops of that grand Christian blood still in our veins; and if we have, we shall feel that we could go to the gates of hell to win a sinner.

You are not like your Master unless you would die to save men from hell. You will bear jests and jeers, and count them nothing if you can but win souls. So stop where you are, my stronger brothers and sisters; if your souls are

Prayer--Asking and Receiving

(Continued from page 1)

conscious mind is continually in touch with God. As a mother in her sleep listens for the cry of her baby, so a Christian's heart can be attuned to God while he is absorbed in daily duties or even when he sleeps!

3. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

A Christian is to pray literally about everything.

4. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1).

We are commanded to pray not only at all times, but for all men.

5. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me" (Eph. 6:18, 19).

This passage closes the familiar description of the armour of a Christian, and the final word about how to be strong in the Lord is this command that we are to pray always with all prayer, with all perseverance for all the saints. Notice how many *alls* there are. And as the Christians at Ephesus were commanded to pray for Paul, so it is implied that we also should pray for all the ministers particularly, as well as "all saints."

6. "Watch and pray, that ye enter not into temptation" (Matt. 26:41).

This command of our Saviour to the apostles is repeated in Mark 14:38; Luke 22:40 and in Luke 22:46. But since we are to "observe all things whatsoever" Jesus commanded the apostles (Matt. 28:20), then, we, too, are to watch and pray lest we enter into temptation.

Besides the above general commands for Christians to pray all the time, for all people and about everything, there are many other commands to pray for specific matters. Many times Paul, in his epistles, by divine inspiration, commanded the readers to pray for him (Col. 4:3; I Thess. 5: 25; II Thess. 3:1; Heb. 13:18 as well as Eph. 6:19).

Prayer, then, is a duty expressly commanded for every Christian, all the time, and about everybody and everything. Not to pray is a sin, the sin of disobedience to the plain and often repeated command of God! Lack of prayer is a sin. Doubtless all of our sins and mistakes and failures are prayer-sins, prayer-mistakes, and prayer-failures. Samuel said to the people of Israel, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). Christians ought to pray because it is so strictly commanded in the Bible.

II. Because Prayer Is God's Appointed Way for Christians to Get Things

The outside, unbelieving world expects to get things by work or by planning or by scheming or by accident; but God's children are taught that they are to get things by asking and that the

among lions, tarry and tame the lions. It will be a grand thing for you to come one day to the church-meeting with two or three of your neighbors whom you have been the means of converting to Christ. I like to see a man march,

if he can do it, with a tame lion on each side.

When a man has by God's grace brought some of those that were drunkards and swearers to the feet of Jesus, oh, it is a

grand triumph. It has been my business for many years to be a lion tamer, and I delight in it. If

there is any lion of the sort here,

I wish the Master would tame him, and make him lie down and crouch at His feet. There is the place for us poor sinners, at the feet of Christ. But do not be afraid of

sinners, dear friends, for how can you tame them if you tremble at them. Go forth to win them in the strength of the living God, and you shall yet see the lion lie down with the lamb, and a little child shall lead them. Amen and amen.

(From the book, 12 STRIKING SERMONS, published by Zondervan Publishing House.)

reason we do not have is because we do not ask.

James 4:2 says,

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

"Ye have not because ye ask not!" Fighting, warring, struggling and scheming—these are not God's ways for a Christian to get things. We are to get by asking.

And the reason we have not is not "because ye work not," nor is it "because ye plan not." No, it is because "ye ask not." Asking is God's way for a Christian to get things!

You may say that the way for a farmer to grow a crop is to break his ground, sow his seed, plow out the weeds; in other words that the way to have a crop would be by diligent and intelligent work. But I have seen farmers who worked hard and intelligently, and then there was no rain and they made no crop! Or storms beat down the wheat before it could be harvested, or boll weevils and pink boll worms ruined the cotton. So human wisdom and human toil cannot be relied upon. No, a Christian is not to depend upon his own toil nor his own planning but to ask of God. To the farmer God's Word says, "Ye have not because ye ask not." Asking, or in other words, prayer, is God's way for a farmer to succeed.

An unemployed man may think the way to get a job is to make the rounds of all the employment agencies, to take special training for his job, or to get recommendations by men in high places in business. But I have known men to tramp the weary rounds day after day, making applications only to hear always the same story, "We have all the men we can use," or "too old," or "We only hire men with special training which you do not have," or "We will put you on our waiting list." I say that human efforts to get a job often fail. But, thank God, a Christian has other resources; he can pray and get a job from God! Let us add one explanatory word to the Scripture without changing its meaning at all, and God says, "Ye have not a job because ye ask not for one." Asking is the way to get a job.

In Jackson, Michigan, in 1940 as I preached on prayer, I felt suddenly impressed to speak to a young man on the second seat. Pointing my finger to him publicly, I said, "Have you got a job?" He replied that he did not have.

"If God would give you a job, would you really serve Him with all your heart?" I asked.

He responded, "Yes, I would! And I sure need one."

"Then you go to God tonight and ask Him for a job and I will pray with you about it," I said. "You say to God, 'Lord, if there is anything in my life that displeases You, if You will show me, I will confess and forsake it. If there is anything wrong with this request for a job, You show me and I will change my prayer to fit the leading of the Holy Spirit. And if You do not definitely show me what is wrong or lead me to pray otherwise, I am going to expect a job right away in answer to this prayer.'"

The next night he was in the service and again in the midst of the sermon I felt impressed to speak to him. "Have you got that job yet?" I asked.

"Not yet," he said. But his wife spoke up quickly and said, "You have, too; you worked all day today."

"But it is not the job I asked for and it is not permanent," he replied.

Then I urged him, "Tonight you go to a secret place alone and stay there until God gives you assurance about this matter and I will pray with you."

The services closed and I returned to my home in Wheaton. The next week there came a wonderful letter from this young man,

telling how he had gotten just the job he had asked for, in the plant and in the department and under the boss which he had specified in his request to God. With overflowing heart he said, "I wish I could tell everybody that the way to get what they need is to ask God for it!"

The Saviour taught us to pray, "Give us this day our daily bread" (Matt. 6:11). The way to get daily bread is to ask God for it.

This does not mean that God wants a Christian to loaf. In fact, the right kind of praying will make a Christian willing to work or to do anything God leads him to do. But it certainly does mean that we should not depend upon our work, but rather, we should depend upon God to give us the results in answer to prayer.

We must remember that God can use means. God can use medicines and doctors to heal the sick. Luke was "the beloved physician" (Col. 4:14). Timothy was commanded to "use a little wine (grapejuice) for thy stomach's sake" (I Tim. 5:23). King Hezekiah was healed when Isaiah commanded to place a lump of figs on the boil, which was about to kill him (Isa. 38:21). God can use means and He may answer our prayers by using human means. He may use an employment agency to give us a job by our diligent application and seeking. He may use our hard work on the farm to make a crop. Certain it is that when God takes charge, He can bring the results out of our poor labors. But remember this, that God does not always use human means. Sometimes through ways utterly unexpected and without human instrumentalities, God chooses to work His will in answer to prayer. God can heal the sick without medicine and sometimes He delights to do it that way in answer to prayer. God can give jobs where you do not have an application in. God can send money that you didn't earn. How well I know, thank God, from blessed experiences that this is true! But the point is that whether God uses well known means or does it by ways utterly unexpected, or even by ways impossible with men, still it is God Who gives what we need. And the way for us to get what we need is to ask for it. Praying is God's appointed way for a Christian to have what he needs, and what he wants. Every other way may fail. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

Suppose there are two men in conversation, one a lost man, the other a saved man, a child of God. The unconverted man says, "These are surely hard times. I can't get a job. I have walked until my feet are sore. I have answered all the advertisements. I just don't get the breaks." And suppose the Christian man answered, "Yes, these surely are hard times. I have walked until my feet are sore, too. I have answered all the advertisements in the papers, and yet I can't find a job. You are right. A poor man just doesn't have a chance these days." God forbid! Has the Christian no more resources than a lost man? What good is it to be a Christian if you have no one to answer your prayers, no one to care for your needs, no one to give you what you want! There is no joy, there is no testimony, there is no victory in that kind of Christianity. Thank God a Christian can confidently pray and say, "My Father, You know I need a job. Everything in the world is in Your hands. So I ask You to give me, Your child, a job so I can have daily bread, so I can care for my family, so I can give to others and so others may know that God takes care of His children." And for millions God has answered such prayers.

The Christian can sing, "My Father is rich in houses and lands, He holdeth the wealth of the world in His hands! Of rubies and diamonds, of silver and gold,

His coffers are full—He has riches untold."

The God who notes the fall of every sparrow, Who has clothed the lilies of the field in raiment

(Continued on page 11)

Have you read the ads
in this issue?

Prayer--Asking and Receiving

(Continued from page 10)

more gorgeous than Solomon's, Who counts all the hairs in the heads of His beloved children for whom Christ died, that heavenly Father has appointed that His children get things by prayer. "Ye have not because ye ask not."

Praying is God's appointed way for Christians to get things.

III. Because Prayer Is God's Way for Christians to Have Fullness of Joy

Christians ought to be happy. Christians ought to have their wants satisfied. Christians ought not to live defeated, unhappy lives, tormented by needs which cannot be met. So God has appointed that Christians can have fullness of joy all the time by having their prayers answered.

In John 16:24 Jesus said,

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, THAT YOUR JOY MAY BE FULL."

Imagine, if you will, a child whose father loves him so much that he can come day by day and ask his father for anything he needs. If the child in his ignorance asks for something that would cause him trouble and sorrow, the father very carefully explains and teaches the child what would be best, and then teaches him to ask for something far better than that for which he had intended to ask. Thus the child has every desire granted and lives in a blessed state of happiness and joy because his father delights to give him the desires of his heart.

Or imagine a young wife, married to a rich husband who so loves her and delights in her that he gives her everything for which she expresses a desire. Her life is filled with happiness because her husband loves her so much and gives her all the things for which her heart craves.

And that is what God wants to do for His children, only He can do infinitely more. The father cannot change the heart attitude of his child, and so a rich father often finds his son grows indolent and unprincipled, and the father's wealth proves a curse to his son. But God can teach His children and lead them by the Holy Spirit to pray for the things that will bring fullness of joy and no curse. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22).

And a young husband has many times spent thousands of dollars trying to make his wife happy; but he could not give health, nor he could not give the baby that she desired, nor he could not give contentment of mind in the midst of the giddy round of social affairs. So no father and no husband can give fullness of joy. But thank God, that is just exactly what our heavenly Father says He wants to do for us. He wants to give us all we ask, and even help us ask aright. We are to ask and receive so our joy will be full.

Prayer, then, is the secret of constant joy, the secret really of FULLNESS OF JOY. A rich, full life for a Christian depends on how much and how he prays. If you get on such praying ground that you can get things from God, get all the desires of your heart, get all that you need, then day by day you can live a victorious, happy life. The way to be happy and full of joy is to pray. Prayer is the secret of fullness of joy, and for that reason Christians should pray.

IV. Because Prayer Is the Way Out of All Trouble, the Cure for All Worry and Anxious Care

If prayer is the way to get what you want and to be full of joy, as we showed above, then prayer is also the way to get rid of what you do not want and get out of trouble and away from worry and care.

Philippians 4:6, 7 says,

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

THE SWORD OF THE LORD

"Be careful for nothing," says the Scriptures! Christians should not be full of care or anxious over anything. And the remedy is, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." A Christian is to pray through about everything! and thus day by day he continually has his cares and worries dissolved away and his heart is left in perfect peace all the time! For God promises to those who bring everything to Him in prayer with supplication and thanksgiving that "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Worry is a blighting sin. It is the very opposite of trust. Yet how many Christians are guilty of this sin! They lose their joy, they dwell in uncertainty, their lives are harried by burdens they ought never to carry and by fears they ought never to entertain. And the secret of ending worry and anxious care is to take things to God every day and pray through with prayer and supplication and thanksgiving.

First Peter 5:7 has another way of stating the same command,

"Casting all your care upon him; for he careth for you."

And Psalm 55:22 says,

"Cast thy burden upon the Lord, and he shall sustain thee."

Every Christian ought to be marked by a calm, unworried frame of mind, a deep settled peace of heart that the worldling can never attain and that the world itself can never give. Here is one of the marks of a really successful, happy Christian, whose cares are all laid on the Lord Jesus. Every Christian ought to be able to boast in the Lord as did David in Psalm 34:6,

"This poor man cried, and the Lord heard him, and saved him out of all his troubles!"

Have you been delivered from all your troubles? Are you continually, day by day being delivered every time you need deliverance from trouble and worry and care? You CAN have this deliverance, this peace, this quietness, this freedom from worry. And the way to have it is to pray, to pray about everything, to pray through until you get the peace which God has promised, and then, free of all anxious care, daily end in thanking!

Dr. Walter Lewis Wilson, the beloved physician-preacher, said that years ago he had a motto painted and hung by his desk which said, "Why pray when you can worry?" That expresses the attitude of heart of the average Christian. He worries instead of prays. But prayer is the way to end worries. Prayer is the way to constant peace under any circumstances, anywhere.

Do not misunderstand me. I do not mean that a Christian will never have trouble. But in the trouble he can have the sweetest peace all the time. I do not mean that a Christian will never be sick.

But in the sickness he can have the ever-present nearness, consciously, of the Holy Spirit. I do not mean that a Christian will never have any problems. But I mean that he can daily take those problems to God and have them settled, without any fret, without any of the unrest that comes from unbelief. A Christian can take his burdens to the Lord and leave them there day by day and have perfect peace. And the only way he can do this is by prayer, regular prayer with supplication and thanksgiving about every problem.

Are you burdened? Then pray your way out!

"What a Friend we have in Jesus,

All our sins and griefs to bear!

What a privilege to carry

Everything to God in prayer!"

"O what peace we often forfeit,

O what needless pain we bear,

All because we do not carry,

Everything to God in prayer!"

A Christian can make such a habit of praying about every need, every burden, every fret, every care, every problem until he can obey the command of the Savior, "take no thought for your life, what ye shall eat, or what ye

shall drink; nor yet for your body, what ye shall put on" (Matt. 6:25), and again, "therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:31). The heathen people seek after these things, are worried and fretted by these problems, but the Christian has a beloved heavenly Father to whom he can take all his burdens and can seek first the kingdom of God and His righteousness, knowing that all these things shall be added unto him, as promised in Matthew 6:33. And thus by daily praying through problems as they come, one can learn to "take therefore no thought for the morrow" (Matt. 6:34), but have perfect peace.

Prayer is the way out of trouble, the way to do away with worries and anxious care. Therefore let us pray!

V. Because Answered Prayer Is the Only Unanswerable Argument Against Skepticism, Unbelief, Modernism and Infidelity

"Without faith it is impossible to please him," says Hebrews 11:6. And what is faith? "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Thus Hebrews 11:6 tells us that no one can come to God unless he believes that God answers prayer.

And what is the answer, then, to infidelity and atheism and modernism? How can we convince those who do not believe in our God?

Why, by having our prayers answered, by having such unmistakable answers to prayer as to prove that there is a prayer-answering and prayer-hearing God! The way to answer infidelity is to let God prove Himself by answering prayers.

Argument is sometimes necessary. The Bible proves itself the Word of God. All nature declares there is a God. "The heavens declare the glory of God; and the firmament sheweth his handy-work," says Psalm 19:1. There

are many, many evidences that there is a God Who answers prayer. But the only absolutely unanswerable evidence is answered prayer itself. I can know there is a God Who answers prayer if I see the answers to prayer so unmistakably that I cannot doubt.

Thus at mount Carmel, Elijah gathered the people of Israel together to prove to them that the Lord was the true God, and that the idol Baal was no god who could see or hear or help. When the four hundred and fifty prophets of Baal cried in vain to their god and he could not answer by fire from Heaven, Elijah built an altar, laid thereon the wood and the bullock, put no fire under, and poured over it twelve barrels of water; and then he prayed that God would send fire from Heaven in the sight of all the people to burn up the sacrifice and prove that He was God. Elijah's prayer was this:

"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." (I Kings 18:36, 37).

Analyze that prayer carefully and you will see it is a plea that God will prove Himself God by answering prayer. And when the answer should come it would not only prove God is the true God, but it would prove that Elijah was His servant, and that Elijah's message was from God.

And so the answer came. "Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (I Kings 18:38). And what was the result? What did this answer of prayer do to the infidelity of the people? Verse 39 tells us,

"When all the people saw it, they fell on their faces: and they

said, The Lord, he is the God; the Lord, he is the God!"

A visible, definite answer of prayer, in a moment of time, did away with all infidelity of the people and the whole nation fell on their faces, saying, "The Lord, he is the God; the Lord, he is the God!" We ought to pray, then, because God's answer to prayer is proof that can put to rout all the modernism and unbelief.

And until God's people can have definite, remarkable, provable, answers to prayer, then we have as well expect that our young people will grow up doubting that there is a miracle-working, prayer-hearing and prayer-answering God. The remedy for unbelief is that God's people shall pray and have their prayers answered.

All your argument against modernism, against evolution, against atheism, will fall on deaf ears if along with your argument you cannot give some definite proof in answered prayer. If Christianity is the true religion, and if God be a miracle-working, prayer-hearing, prayer-answering God, then the unsaved world has a right to demand that we prove it by having our prayers answered.

How doubts would flee away if we should begin to pray boldly and definitely and expect God to give concrete and specific answers to our prayers day by day!

Notice the power of the argument of Gideon in Judges 6:12, 13.

"And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

With good reason Gideon answered back to the angel of the Lord and said, "If the Lord be with us, why is all this befallen us?"

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—The Missionary Broadcaster

I have seen, when I was a boy, a juggler in the street throw up half a dozen balls, or knives and plates, and continue throwing and catching them, and to me it seemed marvellous; but the religious juggler beats all others hollow. He has to keep up Christianity and worldliness at the same time, and to catch two sets of balls at once. To be a freeman of Christ and a slave of the world at the same time, must need fine acting. One of these days you, Sir Juggler, will make a slip with one of the balls and your game will be over. A man cannot always keep it up, and play so cleverly at all hours; sooner or later he fails, and then he is made a hissing and a byword, and becomes a shame, if any shame be left in him.

—C. H. Spurgeon

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Prayer--Asking and Receiving

(Continued from page 11)

us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt?" Gideon felt with reason that if God was with him, he must have the evidence that God would show Himself and prove Himself by answered, definite, concrete manifestations of His power, in answer to prayer. And God did not scorn the plea of Gideon. God did not say, as so many of our beloved but powerless Bible teachers today say, that miracles are all for the past and not for the present. Rather, God was delighted that Gideon demanded evidence of His power. God showed the miracle of fire to consume the offering Gideon brought, He made the fleece first dry, and then wet, answering Gideon's prayer. God is perfectly willing to prove that He is the prayer-hearing and the prayer-answering God. And that is the only real remedy for unbelief and atheism.

In Egypt, after God had done for Moses what they could not do with all their enchantment,

"Then the magicians said unto Pharaoh, this is the finger of God" (Exod. 8:19).

A definite answer-to-prayer convinced these godless, heathen magicians.

God answered Daniel's prayer and revealed to him the dream of Nebuchadnezzar, then Nebuchadnezzar was convinced and fell on his face and he said,

"Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret" (Dan. 2:47).

Later God revealed to Daniel the other dream of Nebuchadnezzar (chapter 4), foretelling how the king would live as a beast for seven years. And when the king recovered from his insanity and returned to his throne and glory, the Scriptures indicate that he was truly converted to God (Dan. 4:34-37). Answered prayer is a cure for unbelief.

Acts 13:6-12 is the story of how Sergius Paulus, a deputy of the island of Cyprus, was wonderfully converted when he saw the answer to Paul's prayer (the prayer is implied but not given), for the blinding of Elymas the sorcerer. Verse 12 says,

"Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

We had as well face this question squarely. When the churches of our land again see the startling conversions of drunkards and harlots, with lives transformed, then sinners will come to church and will listen respectfully to the Word of God. And when God's people pray for and get the healing of the sick, get rain when they need it, get jobs, get daily bread, get revivals, all in answer to prayer, the modernism and atheism will lose their hold on the minds of the mass of people in America and even the unconverted will believe that there is a miracle-working God Who answers prayer.

We ought to pray and have our prayers answered as the definite, powerful antidote for unbelief, the only unanswerable argument against atheism and infidelity.

It is not always God's will to heal the sick. It was not always His will to heal the sick in Bible times. But He healed the sick often enough to prove that He was the prayer-hearing God. God did not save every sinner under the ministry of Paul, and He will not save every sinner under the ministry of anybody else. But God was willing to save the most outrageous sinners, and in Bible times He did save them by His wonderful stretched-out hand in such fashion as to convince the gainsayers. And God will do the same today and prove His power the same today if we trust Him.

Even in Bible times, miracles were never a common thing, a plaything of the careless and a reward of the curious. No, no! Miracles in physical matters were always rare, and were given only as they could honor the Lord. But God gave faith for them often enough to prove that He is the miracle-working, prayer-hearing and prayer-answering God.

And He will do the same today for those who diligently seek Him, and give Him a chance to prove Himself.

But this does not apply only to physical miracles. God proves Himself abundantly by saving the souls of those for whom we pray, by giving revivals, by providing for daily needs, by giving peace, by giving wisdom to meet daily problems, by giving fullness of joy and the power of the Holy Spirit. We should pray, then, because answered prayer proves there is a prayer-hearing God. It is the positive antidote for doubts and skepticism, unbelief or even atheism.

VI. Because Prayer Is the Only Way to Have the Power of the Holy Spirit for God's Work

As D. L. Moody well said, it is foolish and wicked to try to do God's work without God's power. But there is no way for Christians to have God's power except by prayer. In Luke 11:13 is this plain promise,

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Here the Lord is not speaking about the indwelling of the Holy Spirit. The Holy Spirit comes in the human body to dwell at conversion. Ever since Jesus Christ rose from the dead, breathed on the disciples and said, "Receive ye the Holy Ghost" (John 20:22), Christians have the Holy Spirit abiding in them. Every saved person has the Holy Spirit living in his body as a temple (see Rom. 8:9; I Cor. 6:19, 20; II Cor. 6:16). But Jesus in Luke 11:13 meant that God will give the Holy Spirit in soul-winning power to those that ask Him. In the same passage He gives a parable of a man who goes to a friend at midnight, saying unto him, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." And Jesus said that this man, longing to have bread for a friend, got it only by importunity. And so Jesus teaches us here, a Christian who longs to have the bread of life for an unsaved friend, may get it by begging God for it. And then Jesus explains the point of the whole parable by this blessed promise, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" We may have bread for sinners if we beg God for it, and in no other way! "Importunity," Jesus said, was the way a man got bread from a friend for another poor hungry friend (Luke 11:8).

It has always been true that revivals came in answer to prayer. In II Chronicles 7:14 God promised a blessed revival "if my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways..." The prophet Habakkuk prayed, "O Lord, revive thy work in the midst of the years" (Hab. 2:1). He knew that revivals come in answer to prayer. But what is a revival? Is it not simply that God puts His power upon His ministers and upon His people, and the Holy Spirit of God does His work in blessing the saints and in convicting and saving sinners? So the secret of power on preaching is in prayer. The secret of power on personal soul-winning effort is in prayer. The secret of revival is prayer.

If any Christian longs to have personal, definite endowment of power, the power of the Holy Spirit, then this is the way to have it. Let him seek God's face in prayer with whatever confession and self-judgment and heart-surrender is necessary as he waits on God, until the Spirit of God can fill him and use him.

I want you to notice these Bible instances of where people prayed for the power of the Holy Spirit.

1. Before Pentecost the disciples prayed,

"And when they were come in, they went up into an upper room, where abode both Peter, and

James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all CONTINUED WITH ONE ACCORD IN PRAYER AND SUPPLICATION, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:13, 14).

Following this season of prayer and supplication the Holy Spirit fell on the disciples at Pentecost and three thousand people were saved and baptized.

2. After Pentecost the disciples needed again to be filled with the Holy Spirit, so they prayed. Acts 4:31 says:

"And when they had prayed, the place was shaken where they were assembled together; and THEY WERE ALL FILLED WITH THE HOLY GHOST, and they spake the word of God with boldness!"

Please compare Acts 2:4 and Acts 4:31. You will find that these nine words are in both verses exactly alike, "And they were all filled with the Holy Ghost." They prayed before Pentecost and the power of the Holy Ghost came upon them. They prayed after Pentecost and the power of the Holy Spirit came upon them. Prayer was necessary after Pentecost the same as before, and brought the same results after Pentecost as before.

3. At Samaria Philip preached and there were many truly converted. But the power of the Holy Spirit for witnessing and soul-winning did not come upon the converts until after prayer. Acts 8:14, 15, 16 say:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, PRAYED FOR THEM, THAT THEY MIGHT RECEIVE THE HOLY GHOST: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)"

Be sure to note the distinction the Scripture makes between the Holy Spirit being in a Christian, and the Holy Spirit being on a Christian. In refers to the indwelling which these disciples already had, as every Christian has had since the day Jesus rose from the dead. On means the power of the Holy Spirit coming upon a Christian for service.

Note that these people received the Holy Spirit, His power for service, after prayer!

4. Paul, the apostle, was filled with the Holy Spirit three days after his conversion, and that in answer to prayer. Acts 9:3-6 tells how Saul was converted on the road to Damascus. He "called Jesus 'Lord'" and said, "What wilt thou have me to do?" But yet Paul went three days without eating or drinking (vs. 9), in constant prayer (vs. 11). What was Paul praying for? The answer is given in Acts 9:17 which says,

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hast sent me, that thou mightest receive thy sight. AND BE FILLED WITH THE HOLY GHOST."

Paul was filled with the Holy Ghost after three days of fasting and prayer. Then he "straightway" began his preaching ministry in the power of the Holy Spirit.

5. Paul and Barnabas were especially filled with the Holy Spirit for their missionary journey in answer to prayer. In Acts 13:1-4 we have the story of a group who met in fasting and prayer until the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then we are told, "AND WHEN THEY HAD FASTED AND PRAYED, and laid their hands on them, they sent them away. So they, BEING SENT FORTH BY THE HOLY GHOST, departed unto Seleucia; and from hence they sailed to Cyprus." And no wonder there were many mar-

vels of souls saved by the working of the Holy Spirit through these people who had been filled with the Holy Spirit after fasting and prayer and waiting on God.

The way for a Christian to have the power of God for His service is to pray.

6. It was Paul's constant prayer for other Christians that they should be filled with the Holy Spirit. In Ephesians 1:15-19 Paul mentions his prayer for the Ephesian saints, that God

"May give unto you the spirit of wisdom and revelation in the knowledge of him...and what is the exceeding greatness of his power..."

That is a prayer that they might be filled with the Spirit and have His power. Again in Ephesians 3:14-19 the same object of prayer is mentioned again.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ...he would grant you...to be strengthened with might by his Spirit...that ye might be filled with all the fulness of God."

Paul was praying for these Christians to be filled with the Holy Spirit. His power comes in answer to prayer.

Prayer, unceasing supplication to God, was the secret of the power that came at Pentecost and resulted in the saving of so many souls. Prayer, heart-broken, sin-confessing, penitent prayer, was the secret of power every time the saints of God had seasons of revivals and every time individuals were filled with the Spirit of God for His blessed service. We ought to pray, then, because prayer is God's appointed way for us to have the power of the Holy Spirit to do His work.

VII. Because "Whosoever Shall Call Upon the Name of the Lord Shall Be Saved"

In Romans 10:13 we are told that "whosoever shall call upon the name of the Lord shall be saved." A lost sinner, then, may pray to God for salvation. So, in Luke 18, we see the poor publican beating upon his breast and crying out, "God be merciful to me a sinner," and see him going down to his house justified, saved that very day. Thus we read the sweet story of the dying thief who turned to Jesus, on the cross beside him, and said, "Lord, remember me when thou comest into thy kingdom." And we hear the sweet promise of the Saviour beside him, "Today shalt thou be with me in Paradise" (Luke 23:39-43). So lost sinners have a right to pray, and everyone who genuinely calls on the Lord for salvation will be saved.

Of course, it is made clear in the Bible many, many times that heart faith is the deciding factor in salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved," said Paul and Silas to the Philippian jailer (Acts 16:31). Jesus said to Nicodemus, "Whosoever believeth in him (God's only begotten Son) should not perish, but have everlasting life." Again Jesus said, "Verily, verily, I say unto you, He that believeth on me

hath everlasting life" (John 6:47). One who puts his trust in Christ is saved, instantly, has everlasting life. So it is clear that no one has to go through a formal prayer in order to be saved. There need not be words aloud; there need not be any of what people generally call prayer. Faith is a turning in the heart to depend on Christ. And God hears the faintest cry of the heart without a whisper of breath, without a moving of the lips.

But often the trembling steps of faith are taken with more ease when one prays, consciously putting into words his cry for mercy, his dependence. How many sinners have been able to trust the Lord with more assurance when they put into words the plea of the publican's prayer, "God be merciful to me a sinner." So, dear friend, if you who read this are unsaved, feel perfectly free to call on God for mercy and forgiveness, and be assured that God will hear, that He does hear, that He has heard already, when you call on Him for forgiveness and salvation. Anyone who has faith enough to ask God sincerely for mercy and forgiveness has faith enough to be sure God has heard him, for Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37). And any sinner may claim the sweet promise that "whosoever shall call upon the name of the Lord shall be saved."

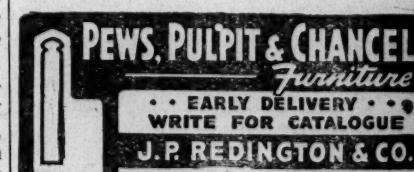
And now in conclusion let us remember these seven reasons why we ought to pray. 1. It is commanded plainly of God that Christians ought to pray always about everything and about everybody, with all prayer and supplication. 2. Prayer is God's appointed way for Christians to get things. 3. Prayer is the way for Christians to have fullness of joy. 4. Prayer is God's cure for worry, the way out of trouble and anxious care. 5. Answered prayer is God's way of stopping the mouths of unbelievers, God's unanswerable argument against infidelity. 6. Prayer is the way to have the power of the Holy Spirit for God's blessed work. 7. "Whosoever shall call upon the name of the Lord shall be saved." Therefore, beloved brethren, let us pray! Oh, how many and how weighty are the reasons that Christians should pray!

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